QUESTIONS

ON THE GOSPELS.

PREPARED FOR THE

YTERIAN COMMITTEE OF PUBLICATION.

BY

Rev. B. M. SMITH, D. D.,

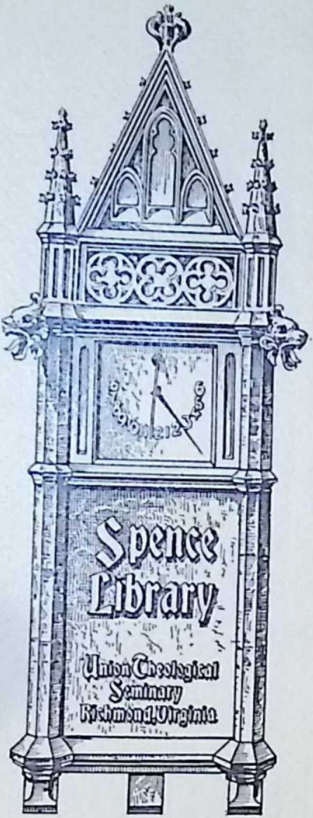
OF BIBLICAL LITERATURE IN UNION

OLOGICAL SEMINARY, VIRGINIA.

VOL. I.

RICHMOND:

PRESBYTERIAN COMMITTEE OF PUBLICATION.



Gift of
Rev. P. D. Stephenson

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By B. M. SMITH,
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VOL. I.

RICHMOND:
PRESBYTERIAN COMMITTEE OF PUBLICATION.
1868.

Entered according to Act of Congress, in the year 1868, by
CHARLES GENNET,
in trust, as
TREASURER OF PUBLICATION OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES,
In the Clerk's Office of the District Court for the District of Virginia.

NOTE.—The second volume will be prepared with all possible expedition, and will be ready by the time it may be needed by those who may adopt this.

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PREFACE.

THE gospel history is given by four writers. armonists have for years vainly attempted to esent a full and satisfactory arrangement of the ntents of these writings, so as to constitute one derly and continuous "Life of Jesus." A very neral agreement in chronological connection exs as to the early portion of His life, and the trance on His public ministry, and also as to the t eventful week preceding, and the "forty days" ceeding, the crucifixion. Of this last "week," leed, the chronology is somewhat perplexed, and pecially is this true of the order of events on the y of the resurrection. Still the efforts for a rmonious adjustment have been attended with a easing and generally satisfactory success. The ervening period, occupied with details of His ily labors, as "He went about doing good," has t proved susceptible of any accurately adjusted rmony; or, at least, of any at all commensurate results with the diligent labours of learned men ployed in its accomplishment.

For, as God has seen fit for wise purposes, ich need not here be more than suggested, to e us four Records, why need we attempt to const them into one? We have, in the agreement four witnesses, a strong confirmation of the hisy, and in apparent discrepancies an evidence t there was no collusion; while there is also

presented, in the two facts stated a call for diligent and careful study, which may always be successful in exhibiting the truth in fuller proportions, by means of its manifold statements, and of relieving the record of any ill consequences arising from the supposed contradictions.

In accordance with these views, no studied effort has been made, in the Manual for study here offered, to present a *harmony* of the gospel history. Those portions already mentioned which may be most satisfactorily harmonized, are so constructed in the plan as to present the contributions of each Evangelist, and thus place before the student somewhat of an orderly arranged narrative. In preparing the other portions, chronological arrangement is set aside as comparatively unimportant, and an arrangement, designed to adapt the course of study to the progress of mental development of pupils, has been adopted.

The gospel history is susceptible of an easy, intelligible, and, it is believed, for the diligent student, a useful division. Thus,

I. The birth and childhood of John the Baptist and of Jesus.

II. The ministry of John the Baptist and his testimony to Jesus; the baptism, temptation and opening public life of Jesus; His testimony to John the Baptist, and the closing incidents of John's life.

III. The miracles of Jesus and connected incidents of His life.

IV. The parables of Jesus and connected incidents of His life.

V. Occasional and formal teachings of Jesus and connected incidents of His life.

VI. The crucifixion, resurrection and ascension, together with the immediately preceding and connected events.

In constructing a scheme of study of the Gospel History these divisions are observed, and each part is subdivided into sections, following very much the order of succession of matter presented in the gospels. These sections are not designed as prescribed lessons, and the use of this term is avoided to prevent confusion. The capacities of pupils, the time allowed for preparation and other circumstances to be considered by the teacher, must regulate the length of each exercise. The sections are rather determined by the subject. Still an effort has been made to give them something like approach to uniformity in length. It will be found that in the series of questions in Part II. there is a very full and minute exhibition of those more fundamental topics of inspired teaching which logically stand connected with the historical facts forming the subjects of that Part. This has been done, not only because the character of the facts naturally called for such questions as would bring those subjects prominently forward, but also for the sake of engaging the pupil's attention to those important matters at the earliest period. For it is found, by experience, that when classes for instruction in the Bible are formed, many young persons, and even some of riper years, enter on the study with great zeal, but soon becoming "weary in well-doing," or for some other cause, cease to prosecute the enterprise. Such, however, on this plan will have the opportunity, in a few sections, of becoming scripturally taught the great truths of "repentance toward God and faith toward

Jesus Christ," with the connected doctrines of the necessity and means of regeneration, and the outlines of the method of salvation.

It will also be found that, just in accordance with the plan of Revelation, these great themes are frequently brought forward. There are but few sections, as there ought to be no sermon preached, in which the attentive pupil, under proper guidance may not learn the way of salvation. It is hoped that while, by the method adopted, such pupils as, for any cause, might not persevere in the study of the whole series, may become interested in a saving knowledge of the truths essential to salvation, and many others may be induced to persevere.

In Part III. three miracles have been omitted: the withering of the fig-tree, the healing of Malchus' ear, and the second miraculous draught of fish occurring (and the only one recorded) after the resurrection. These are so intimately blended with the history of the period which belongs to Part VI. that it was thought best to pretermit them to that portion of the Manual.

There are two series of questions in each section, except in one or two, in which the subject of a section is continued through one or more, and, of course, excepting the sections of a large part of the introduction. The first series are questions on the passage selected for the lesson. In selecting such passage, when the matter is related by more than one gospel writer, the text of that one has been chosen which has been thought to give the fullest view, and the reference is made to the others. Where any new matter or varied accounts are given by the others, attention is directed to them

by a special reference to such. And in this series every question is answered by the verse referred to at the end of the question. This series is designed especially for younger pupils in their first attempts. It is greatly to be desired, however, that such may be induced to go over the series a second time; and that then they will acquire, by memorizing the passage or other diligent attention to it, such a familiarity with its contents as to be able to give, in their own language, a full and minute repetition of its matter, including, of course, where such exist, the variations and additions from other gospels.

In the next series of questions the answers furnish an exposition of the passage of the section. These answers, with but few exceptions, are derived from the Scriptures; some presented by the very words of the Bible, others to be formed by comparing the passages referred to, or by combining them, or by gathering their general scope. Generally one, or at most two, references are given, which the pupil must examine carefully in preparing for recitation. Others are added after the word "also," to be examined by those wishing to prosecute the study more fully.

SUGGESTIONS TO TEACHERS.

Whether a minister or not, the teacher should, by all means, previously study the portion assigned to the class for a lesson, and give the class an explanation of the second series of questions. He may find other and more pertinent references than those presented; and at all events this will prove a highly profitable exercise for himself and advan-

tageous to the pupils. Where several classes exist in a congregation, the pastor might undertake this service, and thus aid all his assistants in the instruction of their classes.

This Manual is an experiment. The preparation was commenced during the war, at the instance of the Committee of Publication, and the plan adopted was with a view to meet the wants of those, then a large number, who had no means of procuring commentaries, or no leisure for using them. A portion of the work was printed, but before it could be put in circulation to any great extent the disasters of April, 1865, came on; the entire edition of the printed portion and the manuscript on hand were destroyed. When the work of preparation was resumed, the whole had to be re-written. It was not known to the compiler that any work on the plan adopted had existed. But attention was drawn to Judd's series by an intelligent gentleman of Memphis, who has long been laudably engaged in the important work of a Sabbath-school teacher. He accompanied his reference to Judd's work with some excellent suggestions of his own, and the obligations of the compiler to this gentleman, and also to the work of Mr. Judd, are cheerfully acknowledged.

Commentaries, however, are by no means depreciated, nor does the plan of the work supersede their use. But as all cannot procure the same, and indeed many cannot procure any, it is believed the plan here adopted has decided advantages. And nothing can be more important than the attainment of a familiar and minute acquaintance with the word of God.

Whether the members of families are connected

with classes or not, it is respectfully suggested that this Manual may supply a very useful guide for the study of the Scriptures in families, especially as a pleasing and profitable mode of spending the Sabbath afternoon or evening. And in all vacant churches it may be used in a similar manner by the elders, as an aid in the exercises of public worship on the Sabbath morning.

If those who use this little Manual obtain from their studies half the benefit which its preparation has given the compiler, he will have additional reason to be thankful for the kind Providence which has called him to the work of its preparation.

ABBREVIATIONS.

Gen	Genesis.
Ex	Exodus.
Lev	Leviticus.
Num	Numbers.
Deut	Deuteronomy.
Josh	Joshua.
Judg	Judges.
1 or 2 Sam	1 or 2 Samuel.
1 or 2 Chron	1 or 2 Chronicles.
Neh	Nehemiah.
Ps	Psalms.
Prov	Proverbs.
Eccl	Ecclesiastes.
Isa	Isaiah.
Jer	Jeremiah.
Lam	Lamentations.
Ezek	Ezekiel.
Dan	Daniel.
Hos	Hosea.

Mic	Micah.
Nah	Nahum.
Hab	Habakkuk.
Zeph	Zephaniah.
Hag	Haggai.
Zech	Zechariah.
Mal	Malachi.
Matt	Matthew.
Rom	Romans.
1 or 2 Cor	1 or 2 Corinthians.
Gal	Galatians.
Eph	Ephesians.
Phil	Philippians.
Col	Colossians.
1 or 2 Thess	1 or 2 Thessalonians.
1 or 2 Tim	1 or 2 Timothy.
Tit	Titus.
Philem	Philemon.
Heb	Hebrews.
Rev	Revelations.
O. T	Old Testament.
N. T	New Testament.
f	first clause of a verse.
m	middle clause.
l	last clause.
v. or vs	verse.
ch	chapter.

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NOTE.

In the references following the questions on the text of the passages selected for each section, the *chapters* are not mentioned, except when, in a few cases, two different chapters from the *same Gospel* are selected in the same section. The pupil has in the Question Book the chief passage selected, and can easily turn to the others in the Bible, as given in connection with that; so that there is no necessity for printing the reference to the chapter, which would require considerable additional space.

QUESTIONS ON THE GOSPELS.

INTRODUCTION.

SECTION I.

THE BIBLE.

1. WHAT is the meaning of the word BIBLE? The BOOK, eminently such, exceeding in value all other writings. It is derived from the Greek word *Biblos* or *Bublos*, signifying the inner bark of the *papyrus*, an Egyptian plant. This was used for writing material, and the word in some of its forms is used for any kind of writing, as for a short document, Matt. xix. 7; for a genealogical table, Matt. i. 1; or for a larger composition, Luke xx. 42. Since the fourth century it has been employed to denote the Holy Scriptures.

2. By what name is it called by inspired writers? 2 Tim. iii. 15, *f.*; Rom. i. 2; also xv. 16, *l.*; 1 Pet. ii. 6.

3. How were the Holy Scriptures divided in the time of Christ? Luke xxiv. 44, 45; also Acts xxviii. 23; John i. 45; Luke xx. 42; Acts i. 20.

4. What portion constituted the "Prophets?" Acts iii. 24.

5. What constituted the "Law?" Luke xxiv. 44, *m.*; the five books of Moses, or the "Pentateuch."

6. What was designated by the "Psalms?" The book of that name and others of like poetical composition, as Job, Proverbs, Ecclesiastes and Song of Solo-

mon. To these were added Ruth, Lamentations, Chronicles, Ezra, Nehemiah and Esther, and by some of the Jews, also Daniel. The whole were also called "Hagiographa," or "the Holy Writing," as given by special inspiration.

7. How were the "Prophets" divided? Into Former (Zech. i. 4,) and Latter. By the "Former," were meant Joshua to 2 Kings inclusive, excepting Ruth, and by the "Latter," Isaiah to Malachi inclusive, excepting Lamentations and Daniel.

8. By whose authority were the Scriptures written? 2 Tim. iii. 16, *f.*; Heb. i. 1.

9. For what purpose were they written? 2 Tim. iii. 16, *l.*; Rom. xv. 4; also John xx. 31: Prov. xxii. 21.

10. Are all parts of equal authority? 2 Tim. iii. 16, *f.*; 2 Pet. i. 20, 21; also Heb. i. 1.

11. How are the Scriptures to be received and studied? James i. 21, *l.*; Acts xvii. 11, *m.*; also Heb. ii. 1; 1 Cor. ii. 13, *l.*

12. Why should they be carefully read and studied? John v. 39; Ps. cxix. 9, 105.

13. What is the consequence of not having, or of neglecting, the Scriptures? Prov. xxviii. 9; 2 Cor. iv. 3, 4; also Matt. vii. 26, 27; Eph. ii. 12; Heb. ii. 2, 3.

14. What is generally the character of those who neglect the Scriptures? John iii. 20; viii. 47; also 2 Pet. ii. 2. See illustration, Acts xvii. 5–8; xix. 9; xxiii. 28.

15. Why is the Bible properly called both the "word of God" and the "word of Christ?" John xiv. 9, *l.*; x. 11, *f.*

16. What is the special truth of the Bible revealed for our salvation? Luke xxiv. 44, *l.*, with John xvii. 3; Acts iv. 11; also 1 Tim. i. 15; John iii. 14–16, with v. 46.

17. With what sentiments do the pious receive the Scriptures? Ps. i. 2; cxix. 11–16; also xix. 10, 11; 1 Pet. ii. 2.

18. What is the duty of parents respecting the Scriptures? Deut. vi. 7; Eph. vi. 4, *l.*

19. What is the duty of children respecting the Scriptures? 2 Tim. iii. 15, *f.*; Prov. viii. 32, 33; also Ps. xxxiv. 11; Prov. iv. 1.

SECTION II.

The necessity of a Revelation, and the internal evidence afforded in the Bible that it contains such a Revelation.

1. How do you show the necessity of a Revelation from God to man? Luke xvi. 29–31; 1 Cor. i. 21, *f.*; also Rom. x. 17; 1 Cor. ii. 14.

2. How did men fail to derive knowledge of salvation from God's works? Rom. i. 20–22.

3. Why did they thus fail? Rom. i. 28; John iii. 19.

4. By what comparison do the Scriptures teach the superiority of Revelation? Ps. xix. 1–9. [Gather the substance, if not commit the whole.]

5. In what condition were the most enlightened nations without Revelation? Acts xvii. 22, 23.

6. How do the inspired writers speak of their writings? 2 Thess. i. 13, *l.*; 3 John 12; also Luke i. 1, 2, 4; John xxi. 24.

7. Can you show that good men would not have written falsehood? Matt. xii. 34, 35; Eph. iv. 25; also Isa. lxiii. 8, *m.*

8. Can you show that a book, teaching Truth and Holiness, could not have come from Satan or from wicked men? Matt. xii. 25, *l.*; John viii. 44.

9. What was the character of Jesus Christ, as given even by worldly men? Matt. xxvii. 19, *m.*, 24 *l.*; John vii. 46; also Luke vii. 6; John ix. 16.

10. What was the estimate formed of the apostles by some of their day? Acts iv. 21; xix. 37.

11. What testimony was given as to Paul, by candid Romans? Acts xxiii. 29, *l.*; xxvi. 31.

12. What uncontradicted appeal did Paul make as to his character? Acts xxiv. 12; xxviii. 17, 18.

13. What is a summary character of the Scriptures? Rom. vii. 12; Ps. xix. 7–11; also Isa. lv. 10, 11.

14. What is the tenour of their precepts as to domestic life? Col. iii. 18–iv. 1.

15. What is the tenour of their teachings as to government and law? Rom. xiii. 1–7; 1 Tim. i. 9, 10; also vi. 1–3; 1 Pet. ii. 13–iii. 7.

16. What conduct do they inculcate on all? Tit. ii. 12; iii. 1, 2.

17. What effects did the teachings of Scripture produce on their recipients? 1 Cor. vi. 9–11.

18. What character do they require of religious teachers? 1 Tim. iv. 12; 2 Tim. ii. 22; also John xv. 3.

19. How do they evince their superiority to human teachings about God? Acts xvii. 24–29; 1 Thess. i. 9, 10.

20. How do they meet the desires of men for a way of salvation? 1 Cor. i. 21–24; ii. 6, 7.

21. Why could God alone devise such a system? 1 Chr. xxviii. 9, *m.*; 1 Cor. ii. 9–11.

22. If men can communicate with men by bodily organs, how can God reveal His will? Joel ii. 28; Prov. i. 23.

SECTION III.

The evidence that the Bible is a Revelation from God afforded by the Miracles it records.

1. How do you show that a miracle is a supernatural work, performed by divine power? John ix. 32, 33; Num. xvi. 29, 30; also 2 Kings xx. 11; Acts iv. 16, 22.

2. What evidence is stated that the miracles were performed by divine power? John iii. 2; Deut. xxxiv. 11; also Dan. vi. 22; Acts iv. 10; Heb. ii. 4.

3. If the magicians performed miracles, can you show they did so by God's permission? 1 Sam. xxviii. 11–19; 1 Kings xxii. 19–23.

4. Can you prove that God allows wicked men to exercise such power? 2 Thess. ii. 9–11; Num. xxii. 20, *l.*; also 2 Cor. xi. 13–15; Matt. vii. 23.

5. What effect, however, is attributed to the authority and teachings of such men? Ex. vii. 13; Rev. xix. 20.

6. Why was such power allowed and why were such effects produced? Ex. vii. 22; 2 Thess. ii. 11.

7. Why did God thus deal with the impenitent? John xii. 37, *l.*; Acts xxviii. 24–27.

8. What were sometimes the effect even of the miracles of Jesus? Mark iii. 22–29.

9. Can you show that the same miraculous powers, against which some hardened themselves, convinced others? Ex. iv. 29–31, with viii. 16–19; John xi. 45–47, with 53.

10. What then may be inferred to be the distinction between the miracles of good men and those of bad men? The latter were designed by men for evil purposes, and allowed by God for judicial hardening of the wicked for their sins; and the former were designed for good and effected a good result. Comp. s. ii. q. 7, 8.

11. Why did the miracles of good men for a good purpose produce a hardening effect on some? John iii. 19; Luke xix. 14.

12. Of what ought the power to work miracles to be received, by impartial men, as an evidence? Heb. ii. 4; Ex. iv. 4, 5.

13. How might men distinguish whether miracles were wrought by God's messengers or the representatives of Satan? Luke xi. 18–20, comp. Deut. xiii. 1–3.

14. Were the miracles of Scripture attested by con-

temporary witnesses? Deut. xi. 2–7; John iv. 45; also vi. 14; xi. 45; Acts iv. 20.

15. By what commemorative signs and permanent results were they attested to posterity? Josh. iv. 7–9; Matt. xxi. 20; also Acts iv. 14; Ex. xii. 14; xiii. 7–11; xx. 8.

16. To what does Jesus Christ appeal, as evidences of His mission? Matt. xi. 4, 5; John v. 36.

17. What did He confer on His apostles to sustain their authority? Matt. x. 1; Mark xvi. 17, 20.

18. By what supernatural, or truly miraculous work, may each believer be satisfied of the divine authority of Revelation? John iii. 5; viii. 47; also 2 Cor. v. 17; Gal. vi. 15; Eph. ii. 1; Tit. iii. 5; 1 Pet. i. 23.

19. What effect will a life, resulting from such a change, produce on our convictions of the truth of Scripture? John vii. 17; viii. 43.

SECTION IV.

The evidence that the Bible is a Revelation from God afforded by the fulfilled prophecies it records.

1. What do the Scriptures declare respecting those professing to prophesy in God's name? Deut. xviii. 22; Jer. xxviii. 9.

2. What distinction is made respecting those who design to deceive? Deut. xiii. 1–5.

3. What provision is made to distinguish true from false prophets or teachers? 1 John iv. 2, 3, *f.*

4. How may the professions of such be tested? Matt. vii. 16, 21.

5. What is the account given us of the character of the prophets and other writers of the Bible? Luke i. 70; 1 Pet. i. 21; also Heb. i. 1; James v. 10, *f.*

6. What is the substance of the prophecy in Lev. xxvi. 3–7?*

7. What fulfilment is recorded in Josh. xxi. 44, 45?

8. What are the leading statements in the prophecy respecting the Jews in Lev. xxvi. 16–26, and Deut. xxviii. 36–68?

9. What fulfilment is recorded in 1 Sam. iv. 10; Judg. xiii. 1; also 1 Kings xvii. 1; James v. 17; 2 Kings vi. 24–28?

10. What additional fulfilment in later times in 2 Kings xxiv. 11–16?

11. What repetition of these prophecies in Jer. xxiv. 9, 10?

12. What fulfilment is recorded in 2 Kings xxv. 9, 13?

13. By what human agency was the result procured? 2 Chr. xxxvi. 11–17.

14. What general truth is proved by these facts and how stated? 2 Peter i. 20, 21.

15. Regarded as promises and threatenings, what do they teach? Prov. xvi. 5, *l.*; Isa. lv. 6, 7.

16. What prophecy is recorded by Daniel as yet but partly fulfilled? Dan. vii. 1–25.

SECTION V.

The evidence from Prophecy continued. Prophecies respecting the Lord Jesus Christ.

1. What early prophecies respecting Jesus Christ are in Gen. iii. 15; xxii. 18?

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* In this series of prophecies compared with their fulfilment, it may be found that most pupils can only give the substance of the passages. Let all memorize, however, who can be induced to do so.

2. How is their fulfilment stated in Gal. iv. 4, and iii. 16, *l.*?

3. What is the prophecy and its fulfilment respecting the place of His birth? Mic. v. 2; Matt. ii. 1.

4. What is the prophecy respecting John the Baptist and its fulfilment? Isa. xl. 3; also Mal. iii. 1–5; Matt. iii. 1–3.

5. What is the prophecy respecting the Miracles of Jesus and the fulfilment? Isa. xxxv. 5, 6; Mark x. 46–52; also vii. 37; Acts iii. 1–8.

6. What is predicted of His prophetical office, and the fulfilment? Deut. xviii. 18; Acts iii. 22; also Isa. lxi. 1, 2; Luke iv. 18, 21.

7. What is foretold of His sufferings and the fulfilment? Isa. liii. 3–8; Luke xxii. 39–44; also Heb. iv. 15; 1 Peter iii. 18; Acts viii. 32–35.

8. What is foretold of His treatment on His trial, and the fulfilment? Isa. l. 6; Matt. xxvi. 67; xxvii. 26, 30.

9. What is foretold of His treatment on the cross, and the fulfilment? Ps. xxii. 7, 8, 16, 18; Matt. xxvii. 39–43; John xix. 28, 29.

10. What is foretold of His death, and the fulfilment? Isa. liii. 12, *m.* and *l.*; 1 Peter ii. 23, 24.

11. What is foretold of His associates in suffering and death, and the fulfilment? Isa. liii. 9; Luke xxiii. 32, 50, 53.

12. How is His resurrection foretold, and what is the fulfilment given? Ps. xvi. 10, 11; Acts ii. 24–31.

13. How is His future abode described, and what is stated as a fulfilment? Ps. cx. 1–4; Acts ii. 34–36; also Isa. liii. 12, *l.*; Rom. viii. 34; Heb. vii. 25; ix. 24.

14. How is the union of His two natures foretold, and what is the fulfilment? Isa. ix. 6; Rom. i. 3, 4; also John i. 14; Rom. ix. 5.

15. What prophecy is given of the blessings to follow

His work and what is stated as the fulfilment? Joel ii. 28; Acts ii. 16, 17.*

16. What did Jesus predict respecting Himself, and what is the fulfilment? Luke xviii. 32, 33; Matt. xxvii. 2, 26, 29.

17. What did He predict respecting His disciples, and what is the fulfilment? Matt. x. 17–19; Acts iv. 2, 7; v. 18; xvi. 23, 24, etc., etc.

SECTION VI.

Preface to the Gospels.

"1 The beginning of the Gospel of Jesus Christ, the Son of God."—MARK i. 1.

"1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; 3 it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, 4 that thou mightest know the certainty of those things, wherein thou hast been instructed."—LUKE i. 1–4.

By what title does Mark describe his work? 1.
By what three names does he mention our Lord? 1.
What does Luke say of others who wrote accounts of Jesus? 1.
On what sources did they rely? 2.
What advantages for writing did Luke profess? 3.
Did he propose to give a full narrative? 3.
To whom did he address his work? 3.
What did he propose to effect by it? 4.
Had Theophilus enjoyed previous instruction? 4.

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* Of course, no more than a selection of these prophecies can be given. Such as have opportunity will find an edifying employment in comparing many others in the O. T. with their fulfilment in the New.

Exposition.

1. What are the terms by which the chief divisions of the Bible are denoted? 2 Cor. iii. 6, 14.

2. How is the Greek word for Testament elsewhere translated? Gal. iii. 15, *m.*; Heb. xii. 24, *f.*

3. What is the leading difference between the old and new covenants? John i. 17; Heb. viii. 6, *l.* 8; also Gal. iii. 10–12, 24, 25.

4. What was the relation of the old to the new covenant? Gal. iii. 19, 24.

5. Who was the Mediator of the old covenant? Ex. xx. 19, with Gal. iii. 19, *l.*

6. Who is the Mediator of the new covenant? Heb. viii. 6.

7. What are the books of the new covenant or Testament?

8. Which are called gospels?

9. What is the meaning of the word gospel? Isa. lii. 7, *m.*; Luke ii. 10, *l.*

10. Why is the life of Jesus "good news" to us? Rom. i. 16; vi. 23, *l.*

11. How does it declare peace? Rom. v. 1; Eph. ii. 14–17.

12. Why is it called "the gospel of Jesus Christ the Son of God?" Rom. i. 1, *l.*, 3 *f.*; Heb. i. 1, 2.

13. Why are there more gospels than one? 2 Cor. xiii. 1, *f.*; 2 Tim. ii. 2, *f.*

14. Why are the writers called by us "Evangelists?" This word is the same as "Gospeller," or publisher of the gospel.

15. Which of the Evangelists were apostles? Matt. x. 2, 3.

16. What was Matthew's former office, and how was he employed when called by Jesus? Matt. ix. 9; Luke v. 27; also Mark ii. 14; Acts i. 13.

SECTION VII.

Preface to the Gospels—continued.

1. In what business was John engaged when called by Jesus? Matt. iv. 21.

2. On what occasion was he specially distinguished? Mark v. 37; ix. 2; xiv. 33.

3. How was he surnamed in connection with his brother James? Mark iii. 17.

4. What incident illustrates the violence of temper thus denoted? Luke ix. 54.

5. What ambitious aspirations afford a somewhat similar illustration? Mark x. 35–37.

6. How was he specially united with Peter? Luke xxii. 8; Acts iii. 1, 11; also iv. 13; viii. 14.

7. What other interesting incidents of his life are given? John xxi. 2, 7, 20–24.

8. What epistles did he write and what other book? 1, 2 and 3 John; Rev. i. 1–4.

9. What mention is made of Mark in connection with Peter? Acts xii. 12; 1 Pet. v. 13.

10. What of his relations to Paul and Barnabas? Acts xii. 25; xiii. 5, 13; xv. 37; 2 Tim. iv. 11; Col. iv. 10; Philem. 24.

11. What notices have we of Luke? Col. iv. 14; 2 Tim. iv. 11.

12. What other book did Luke write? Acts i. 1–4.

[It is generally believed, on good ancient authority, that Luke wrote under Paul's and Mark under Peter's dictation.]

13. How is the word gospel otherwise used? Gal. i. 8; Eph. i. 13, *f.*; also Gal. iii. 8; 1 Thess. i. 5.

14. In what terms is the gospel as a "system of faith" described? Acts xx. 24, *l*; 2 Cor. iv, 4, *l*; also Eph. vi. 15; Rev. xiv. 6.

15. Who were the "eye witnesses" mentioned by Luke, and what were some of the facts attested? Mark xv. 40; xvi. 1; Acts x. 39–43; also 1 Cor. xv. 1–8.

16. How may we gain accurate knowledge of the truth? Acts xvii. 11, *m.*; 1 Pet. ii. 1, 2; also Ps. i. 2; Heb. ii. 1–3.

17. With what temper and care should it be read and heard? James i. 19, 21; Luke viii. 18, *f.*; also 1 Pet. ii. 2.

18. What must we do besides hearing or reading the gospel? Ps. cxix. 11; James i. 22; also Ps. i. 2; John xiii. 17.

PART I.

THE BIRTH AND CHILDHOOD OF JOHN THE BAPTIST AND OF JESUS.

[Contained in Luke i. 5–iii. 38; and Matthew i. ii.]

SECTION I.

Historical introduction to the Announcement of the Birth of John the Baptist.

"5 There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years. 8 And it came to pass, that while he executed the priest's office before God in the order of his course, 9 according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. 10 And the whole multitude of the people were praying without at the time of incense. 11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. 12 And when Zacharias saw him, he was troubled, and fear fell upon him."—LUKE i. 5–12.

In whose days did Zacharias live? 5.

What was his office? 5.

Who was his wife? 5.

What was the character of Zacharias and Elisabeth? 6.

Had they children? 7.

To what special "order" or "course" did Zacharias belong? 5.

What service as a priest is it said he was performing? 8, 9.

What were the people then doing, and where? 10.

Who appeared to Zacharias, and where did he stand? 11.

What effect had this appearance on Zacharias? 12.

Exposition.

1. What account can you give of Herod? He was surnamed "the Great," a monster of cruelty to his family, reigned thirty-seven years king of Judea, dividing the kingdom and dependent provinces among his sons at his death, which occurred a few years after this history opens. See Josephus, book xvii.; also Matt. ii. 1, 16, 19.

2. What other kings of this name and family are mentioned in Scripture? Herod Antipas, Matt. xiv. 3–12; Luke iii. 1; Herod Agrippa (1), Acts xii. 1, 20; Herod Agrippa (2), Acts xxv. 13.

3. What is meant by the course of Abia or Abijah? See 1 Chron. xxiv. 5–9; 2 Chron. viii. 14, for arrangement of the priests into twenty-four courses, which served twice yearly, in turn.

4. To what office were Aaron and his descendants specially assigned? Ex. xxviii. 1.

5. What is meant by "walking in the commandments," etc.? Rom. vi. 4, *l.*; Eph. iv. 22, 23.

6. Could Zacharias and Elisabeth merit salvation by their righteousness? Rom. iii. 10, comp. Phil. iii. 6, 9.

7. Can you show that this term "righteous" does not imply perfection? Comp. Gen. vii. 1, and ix. 20, 21.

8. How only can we be "righteous before God?" 2 Cor. v. 17; Rom. x. 6, 10.

9. If men repent and believe on Christ, how will they live? Luke vii. 47; John xiv. 15, 23, *f.*; also xv. 5, *m.*

10. What seems to be a distinction between commandments and ordinances? Comp. Mark xii. 29–33; and Heb. ix. 1–10; also Ex. xxxiv. 28, with xii. 14; Num. x. 8; xviii. 8.

11. In what part of the temple was the altar of incense? Ex. xxx. 6.

12. What was its structure, size, material and appurtenances? Ex. xxx. 1–16.

13. What were the materials of which incense was made? Ex. xxxvii. 29.

14. When was the incense burned on the altar? Ex. xxx. 7, 8.

15. Of what was incense an emblem? Mal. 1. 11, *l.*; Rev. viii. 3, 4; also Ps. cxli. 2.

16. At what hour did the people assemble in the temple for prayer? Acts iii. 1.

17. What was meant by executing his office "before God?" 1 Chron. xvi. 1; Ps. lxxxiv. 7.

18. Why must the people remain "without?" Num. xvi. 40; xviii. 7, *l.*

19. What, and how often, were other daily offerings made? Ex. xxix. 38, 39.

20. What did these offerings represent? Heb. ix. 6, 14; 1 John i. 7, *l.*

21. Through what sacrifice are our prayers to be offered? Heb. iv. 16; x. 19–22.

22. What assurance of acceptance through this sacrifice is given? Heb. vii. 25.

23. Of what other childless parents do we read? Gen. xvii. 17; xxv. 21; Judg. xiii. 2; 1 Sam. i. 1, 2.

24. What other remarkable appearances of angels can you mention? Gen. xix. 1; Judg. vi. 12; also Gen. xxxii. 1; Judg. xiii. 3; Dan. iii. 28; Zech. i. 9; iv. 5; v. 5; vi. 5; Acts x. 7; xii. 8, etc.

25. What is the office of angels? Heb. i. 14; Ps. xxxiv. 7; also Dan. vi. 22.

26. What instances can you give of angels sent as messengers of God's wrath? Gen. xix. 11, 13; Acts xii. 23; also 2 Kings xix. 35; 1 Chron. xxi. 15.

27. Was the effect on Zacharias, produced by the appearance of the angel, singular? Dan. x. 7, 8; Rev. i. 17.

28. To what condition and feeling on man's part are such effects of the presence of God or his messengers ascribable? Luke v. 8; Job xlii. 6; also Ex. iii. 6; Isa. vi. 5; 1 Kings xix. 13.

29. How do you prove God's constant though invisible presence? Read Ps. cxxxix. 2–13, and give the substance of the words.

30. With what sentiments as to our sins should this affect us? Ps. li. 4; lxix. 5.

31. What comforting thoughts does it excite? Ps. xlvi. 1, 7; xl. 17.

SECTION II.

The Announcement of the Birth of John the Baptist.

"13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. 16 And many of the children of Israel shall he turn to the Lord their God. 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. 18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. 19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. 20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. 21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. 23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. 24 And after those days his wife Elisabeth conceived, and hid herself five months, saying, 25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men."—LUKE i. 13–25.

How did the angel allay the fears of Zacharias? 13.

How did he assure him others would regard the birth of his son? 14.

What did he promise as to the character of his son? 15.

In what peculiar abstinence was he to be brought up? 15, *m.*

What special blessing was promised for him? 15, *l.*

What was the promised result of his ministry? 16.

To what eminent prophet would he be like? 17, *f.*

What special result of his preaching was promised? 17, *m.*

What general effect was to be produced in fitting the world for the coming of Christ? 17, *l.*

How did Zacharias express his incredulity? 18.

How did the angel authenticate his mission? 19.

What punishment was prescribed for Zacharias' unbelief? 20.

How were the people affected by his delay? 21.

To what cause did they ascribe his dumbness? 22.

What did Zacharias do on completing his service? 23.

How long did his wife remain in retirement? 24.

To whom did she ascribe her condition? 25, *f.*

Of what did she say it relieved her? 25, *l.*

Exposition.

1. Do we know that God hears prayer? Ps. xxxiv. 17, 18; Matt. vii. 7; also Ps. lxv. 2; lxvi. 19; Jer. xxix. 13; James iv. 8.

2. Why should John's birth give joy? Luke vii. 27.

3. Of what was the prescribed abstinence an emblem? Num. vi. 8.

4. Did his life accord with these prescriptions? Luke vii. 33.

5. What is the result of being "filled with the Holy Ghost?" Gal. v. 22–23; Luke xii. 12; also Rom. v. 5, *l.*; Heb. ii. 4; 2 Peter i. 21.

6. What other persons were thus sanctified from birth? Jer. i. 5; Isa. xlix. 1, meaning Christ Jesus.

7. Why were the Jews called the "children of Israel?" Gen. xxxii. 28–32; 2 Kings xvii. 34, *l.*

8. How was the promise respecting John fulfilled? Matt. iii. 5, 6.

9. "Before" whom was John to go? Isa. xl. 3; and Mal. iii. 1, with John i. 34.

10. How was he to go in the "spirit and power of Elijah?" Comp. 1 Kings xviii. 37; and Mal. iv. 5, *l.*, with Matt. xi. 14.

11. What reformation was he appointed to make? Isa. xl. 5; Mal. iii. 3–5, with Deut. xi. 19, 21. He brought back the people to the laws of family religion and to repentance.

12. Who is meant by "the Lord" for whom they were prepared? Comp. John i, 29, 30, and Isa. xl. 3.

13. For what sin was Zacharias punished? Ps. lxxviii. 22; Jude 5, *l.*

14. Is it sinful to seek any stronger grounds of confidence than God's word? Luke xi. 29; 1 Cor. i. 22.

15. What other persons had believed as incredible things as were told Zacharias? Rom. iv. 17, 20; Heb. xi. 17, 19.

16. For what were the people waiting? Num. vi. 23–26.

17. What other notices of Gabriel are given? Dan. viii. 16; ix. 21.

18. What evidence did Zacharias give that he had seen a vision? Dan. iv. 5; Job vii. 14.

19. What was the period of his ministration? 2 Chron. xxiii. 8, with 1 Chron. ix. 25.

20. What reproach was taken from Elisabeth? 1 Sam. i. 6; Isa. iv. 1.

SECTION III.

The Annunciation.

"[26] And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth. [27] To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. [28] And the angel came in unto her, and said, Hail,

thou that art highly favoured, the Lord is with thee: blessed art thou among women. 29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. 34 Then said Mary unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. 36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren. 37 For with God nothing shall be impossible. 38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her."—LUKE i. 26–38.

How long after the visit to Zacharias was Gabriel again sent forth? 26.

To what place and person was he sent? 27.

In what terms did the angel address Mary? 28.

What effect did this address produce on her? 29.

In what way did he allay her fears? 30.

What evidence of the divine favour did he offer her? 31.

What prediction did he utter respecting her son? 32.

Of what throne and kingdom did the angel speak? 32, 33.

Was Mary entirely satisfied by these disclosures? 34.

How did the angel proceed to relieve her doubts? 35.

What fact did he state to strengthen her faith? 36.

On what general truth was his assurance based? 37.

How did Mary then indicate her full satisfaction? 38.

Exposition.

1. Did an espousal involve the obligations of marriage? 2 Sam. iii. 14; Gen. xxiv. 3, 4, with Judg. xiv. 2–8; also Matt. i. 18; Deut. xxii.[1]23.

2. What is meant by the "house of David?" 1 Kings ii. 24, 27, *l.*; Gen. vii. 1, with 7; also 2 Kings viii. 18; Ex. ii. 1; 2 Sam. vii. 25–27.

3. Was the term "hail" an evidence of special honour? Matt. xxvi. 49; xxvii. 29.

4. In what way was Mary "highly favoured and blessed?" Luke xi. 27; Matt. xii. 49; also Gal. iv. 4, *l.*

5. Show how the destiny of the truly pious is even better? Luke xi. 28; Matt. xii. 49, 50.

6. What prophecy is suggested by the announcement to the virgin? Isa. vii. 14; ix. 6.

7. How was the exalted destiny of Christ foretold? Ps. cxxxii. 11, *l.*; Mic. iv. 7, *l.*

8. How is the "kingdom" elsewhere described? Dan. ii. 44.

9. What is the extent of the dominion promised? Ps. ii. 8; Phil. ii. 10.

10. In what would he be "great?" 1 Tim. vi. 15; Ps. xlv. 6; also lxxii. 4, 12, 13.

11. Why was the name "Jesus" given? Matt. i. 21.

12. How has the prophecy of His royal office been fulfilled? Acts ii. 33–36; Eph. i. 20–23.

13. How could He be the "Son of David" and the "Son of the Highest?" Rom. i. 3, 4; ix. 5.

14. In what does His kingdom differ from David's? John xviii. 36, 37; Luke xvii. 21, *l.*; also Rom. xiv. 17.

15. How is it to be extended? Matt. vi. 10; xxviii. 19, 20; also John xviii. 37, *l.*

16. Though perplexed, did Mary believe the angel? verse 45.

17. Is it unreasonable to believe what we cannot comprehend? 1 Tim. iii. 16; John iii. 6–8; also 1 Peter i. 23.

18. By what other manifestation of divine power is the miraculous event here mentioned, illustrated? Gen. i. 2.

19. Is Christ rightly called the "Son of God" only in respect of his miraculous birth? Ps. ii. 7; Heb. i. 2; also v. 8, etc.

20. How do the Scriptures assure us of God's power? Luke xviii. 27; Job xlii. 2.

21. With what sentiment should we accept all God's dealings? 1 Sam. iii. 18, *l.*; Matt. vi. 10.

SECTION IV.

Mary's visit to Elisabeth.

"39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda; 40 and entered into the house of Zacharias, and saluted Elisabeth. 41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: 42 and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. 43 And whence is this to me, that the mother of my Lord should come to me? 44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. 45 And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord. 46 And Mary said, My soul doth magnify the Lord. 47 And my spirit hath rejoiced in God my Saviour. 48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. 49 For he that is mighty hath done to me great things; and holy is his name. 50 And his mercy is on them that fear him from generation to generation. 51 He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. 52 He hath put down the mighty from their seats, and exalted them of low degree. 53 He hath filled the hungry with good things; and the rich he hath sent empty away. 54 He hath holpen his servant Israel, in remembrance of his mercy; 55 as he spake to our fathers, to Abraham, and to his seed for ever. 56 And Mary abode with her about three months, and returned to her own house."—LUKE i. 39–56.

To what place did Mary go? 39, 40.

How was Elisabeth affected on seeing her? 41, *l.*

How did she speak, and what was the purport of what she said? 42–44.

How did she speak of Mary's faith? 45.

How did Mary express her feelings toward God? 46.

How did she celebrate His dealings with her? 48.

What prophetical declaration did she utter? 48.

What did she declare of His providence toward her? 49.

What declaration did she make as to his mercy? 50.
What general view does she take of his dealings with men? 51–53.
To whom was "mercy" specially manifested? 54.
To whom had it been specially promised? 55.
Where was Mary's "own house?" 56.

Exposition.

1. What period of history is denoted by "those days?" Luke ii. 1.

2. What were probably Mary's motives in making this visit? Ps. xxvi. 7; xxxv. 28.

3. To what tribe did the cities of the hill country of Judea belong? Josh. xxi. 9–11.

4. Of what feeling was her haste an evidence? Earnestness. Luke ii. 16; Mark vi. 25.

5. What authority is to be ascribed to Elisabeth's words? 2 Peter i. 21; 2 Sam. xxiii. 2.

6. What is denoted by her speaking with "a loud voice?" Luke xvii. 15, *l.*; xix. 37.

7. Was her blessing a benefit to Mary? James v. 16, *l*; Ps. cxlv. 19, *f.*

8. How did she know Mary's prospects? Luke ii. 26, *f.*

9. Was Mary more blessed in being the mother of Jesus than his disciple? Luke xi. 27, with 28.

10. What expressions of Mary's song can be found in other Scriptures? Comp. 1 Sam. ii. 1–10; Ps. xxxiv. 1–6.

11. What appears to have been her estimate of herself? Ps. cxxxviii. 6.

12. To whom does the title "the mighty" belong? Isa. i. 24.

13. How is the name of God to be regarded? Ps. xcix. 3; cxi. 9; also Ex. xx. 7; Ps. cv. 3.

14. Of what mercy does she speak in verse 50? Prov. xxviii. 13, with Ex. xxxiv. 6, 7; also Num. xiv. 18; Ps. ciii. 11; cxlv. 8, etc.

15. What is it to "fear the Lord?" Prov. viii. 13, *f.*; xvi. 6, *l.*; also xv. 33; Ps. cxi. 10.

16. What declarations of the O. T. are sustained by verse 51? Ps. xcviii, 1; cxv. 15.

17. What principle of God's government is presented? Ps. xxxiii. 10; 1 Peter v. 5, *l.*

18. What illustrations of verse 52 are given in the O. T.? Job v. 11; Ps. cxiii. 6.

19. What memorable illustration is given in Jewish history? 2 Chron. xxxii. 1–21.

20. On what promise may God's people always rely? Ps. xxxiv. 10; xxxvii. 3.

21. What promises of the O. T. are confirmed in verse 54? Ps. xcviii. 3, *f.*; Mic. vii. 20.

22. Of what "mercy" does Mary here speak? Gen. xvii. 7; Deut. vii. 6; also Ps. xcviii. 3.

23. What did God speak to the fathers, to which she alludes? Gen. xxii. 18, with Gal. iii. 16; also Ps. lxxxix. 19.

24. Who are those who are interested in this mercy? Gal. iii. 26, 29.

SECTION V.

The Birth and Circumcision of John the Baptist, and Song of Zacharias.

"57 Now Elizabeth's full time came that she should be delivered; and she brought forth a son. 58 And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. 59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. 60 And his mother answered and said, Not so; but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by this name. 62 And they made signs to his father, how he would have him called. 63 And he asked for a writing table and wrote, saying, His name is John, and they marvelled all. 64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. 65 And fear came on all that dwelt round

about them; and all these sayings were noised abroad throughout al the hill country of Judea. 66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. 67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, 68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people, 69 and hath raised up an horn of salvation for us in the house of his servant David; 70 as he spake by the mouth of his holy prophets, which have been since the world began: 71 that we should be saved from our enemies, and from the hand of all that hate us; 72 to perform the mercy promised to our fathers, and to remember his holy covenant; 73 the oath which he sware to our father Abraham, 74 that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 75 in holiness and righteousness before him, all the days of our life. 76 And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 77 to give knowledge of salvation unto his people by the remission of their sins, 78 through the tender mercy of our God; whereby the day-spring from on high hath visited us, 79 to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. 80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel."—LUKE i. 57–80.

What effect was produced on Elisabeth's relatives and neighbours by the birth of her son? 58.

For what purpose did they come together on the eighth day? 59.

What name was proposed, and what did Elisabeth say? 60.

What reply was made by her friends? 61.

To whom, and how was the matter referred? 62.

What was the decision, and how made known? 63.

With what wonderful event was this followed? 64.

How were the people affected? 65.

How extensively was the report of these events circulated? 65.

In what manner was the effect continued? 66.

How is God's regard for the child expressed? 66, *l.*

What blessing was bestowed on Zacharias? 67.

In what terms did he recognize the divine favour? 68, 69.

By whom had God promised the blessing mentioned? 70.

What results of God's favour are mentioned? 71.

What is it said He would remember and perform? 72.

How was the promise confirmed to Abraham? 73.

For what purpose had God thus established His promise? 74, 75.

How should the child be called, and for what reason? 76.

On what mission should he be sent? 77.

What blessing is specially named? 77, *l.*

Through what divine attribute does it come? 78, *f.*

By whom is it communicated, and to whom? 78, *l.*, 79.

Where was John brought up, and how long did he remain there? 80.

Exposition.

1. What Christian temper was evinced by Elisabeth's friends? Rom. xii. 15, *f.*

2. Why was the child circumcised on the *eighth day?* Gen. xvii. 12; Lev. xii. 3; also John vii. 23; Phil. iii. 5.

3. Why did they make signs to Zacharias? Either because he was really deaf, or, that deafness being usually associated with dumbness, he was so regarded.

4. How could Zacharias "ask" for a table? Verse 22, *l.*

5. What kind of a table was used? One covered either with wax or lead, in which the letters were inscribed with a style.

6. Why should God's presence, when favourable, produce fear? Job xlii. 5, 6; Ezra ix. 6.

7. What is meant by saying "the hand of the Lord" was with John? Comp. v. 15, *l.*; and Ezek. iii. 14.

8. What may be learned of the nature of the prophetic office from the O. T.? Comp. Gen. xx. 7; and 2 Sam. xii. 1, 7.

9. Of what is the "horn" an emblem or figure? Ps. xcii. 10; Jer. xlviii. 25; also Ps. lxxv. 10.

10. Who is meant by the "horn of salvation?" Comp. vs. 32, and Ps. cxxxii. 17.

11. To what prophecies may the terms used by Zacharias refer? Ps. xlv. 5; lxxii. 2; also Jer. xxiii. 5; Ps. lxxxix. 19.

12. How do you explain calling God's covenant and mercy an "oath?" Heb. vi. 13–17.

13. What special covenant with Abraham is denoted? Comp. Gen. xxii. 18; xxvi. 4, with Gal. iii. 16.

14. What other Scriptures gave hopes of God's mercy? Isa. liii. 10; lv. 3, 4; also Ps. cx. 1, 2; Jer. xxx. 9.

15. What freedom is secured by the work of Jesus Christ? John viii. 32; Rom. viii. 2.

16. From what enemies have we most to fear? Rom. vi. 14–16; Eph. vi. 12; also 1 Peter v. 8.

17. Will deliverance from spiritual enemies best secure deliverance from the fear of all others? Luke xii. 4, 5; 1 Tim. iv. 8.

18. "Before" whose "face" was John to go, according to O. T. prophecy? Isa. xl. 3; Mal. iii. 11.

19. Of whom does John himself say he was a forerunner? John i. 23, 30.

20. If Jesus Christ be "Lord" or "Jehovah," how is He a man? Rom. i. 3, *l.*; 1 Tim. iii. 16, *f.*; also Gal. iv. 4, *l.*; and John i. 14, *f.*

21. How did John the Baptist "give knowledge of salvation?" Mark i. 4, 8; John i. 29, 33.

22. Who are meant by "His people?" Acts iii. 25, 26; Rom. ii. 10, *l.*

23. How may we obtain "remission of sins?" Acts x. 43; Rom. x. 11, 12; also Acts iii. 19; Prov. xxviii. 13; Heb. iv. 16.

24. What is meant by day-spring?" Mal. iv. 2; 2 Peter i. 19, *l.*

25. From what, and with what, has God redeemed His people? 1 Peter i. 18, 19.

26. Who may be said to "sit in darkness?" Prov. iv. 19; 1 John ii. 9, 11.

27. Who gives light? Isa. lx. 1; John viii. 12; also i. 7–9; Ps. xxiii. 4.

28. What is the "way of peace!" John xiv. 6; Rom. v. 1; also John xiv. 27; xvi. 33; Eph. ii. 14, 17.

SECTION VI.

The Birth of Jesus Christ.

"18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. 24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 25 and knew her not till she had brought forth her first-born son: and he called his name JESUS."—MATT. i. 18–25; also LUKE ii. 1–7.

To whom was Mary espoused? Matt. vs. 18.

What is said of his character and conduct? 19.

What revelation was made to him by the angel? 20.

What name was given for the promised Son, and why? 21.

What prophecy would be fulfilled by His birth? 22, 23.

What is the meaning of Emmanuel? 23, *l.*

What course did Joseph then pursue? 24, 25.

What name did he give to his wife's first-born son? 25, *l.*

What decree was about this time made by Cæsar? Luke ii. 1.

When was the appointed taxing actually made? 2.

To what place did Joseph go, and why? 3, 4.

Who went with him? 5.
What occurred while they were in Bethlehem? 6, 7.
Where was the child laid, and why? 7.

Exposition.*

1. By what other phrase is the "Holy Ghost" named? Isa. lxiii. 10; and Acts vii. 51.

2. Is the Holy Ghost a divine person? Comp. Acts v. 3 and 4; 2 Cor. xiii. 14.

3. What is meant by the term "just" applied to Joseph? Prov. xiii. 22; xxi. 15; also Matt. xxvii. 19; Acts x. 22.

4. Was it lawful for him to put away his wife privately? Deut. xxiv. 1.

5. What then did his proposed course evince his disposition to be? Mic. vi. 8, *l*. Though "just" in obeying the law, yet merciful in avoiding making a public exposure of Mary.

6. Can you mention other revelations by dream? Gen. xx. 3–6; Dan. ii. 3; also Gen. xxviii. 13–20; xxxvii. 4, 5; 1 Kings iii. 5.

7. How was Joseph a "son of David?" Matt. i. 1: ix. 27; also xxii. 42.

8. Why was he thus addressed? Probably to remind him of his relation to Jesus.

9. Why did Joseph fear to take Mary to wife? Ex. xxiii. 7; 1 Thess. v. 22.

10. What is sin? John xvi. 9; 1 John iii. 4.

11. How does Jesus "save His people from their sins?" 1 Peter ii. 24; iii. 18; also Isa. liii. 5; Acts v. 31; 1 Tim. ii. 5; Tit. ii. 14; iii. 5.

12. Who was Cæsar Augustus? The nephew of Julius Cæsar and first Roman Emperor.

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* In the "Expository" questions, when two or more passages from the different gospels are selected for the lesson, such passages will be considered together.

13. What prophecy was fulfilled by the subjection of the Jews to the Romans? Deut. xxviii. 49–51.

14. Why was the "taxing" postponed till Cyrenius was Governor? Probably on account of such popular tumults as are alluded to in Acts v. 37.

15. Can you show that Mary's visit to Bethlehem was by God's plan, though immediately occasioned by the "decree? Prov. xxi. 1; Gen. xlv. 8, *f.*, with l. 20; also Isa. x. 6, 7, 15.

16. What is meant by "all the world?" Rom. i. 8. The Roman empire then covered all the known world.

17. How did the "Son of God become man? John i. 14; Heb. ii. 14; also Gal. iv. 4, *l.*; Rom. i. 3, 4; ix. 5.

18. What prophecy was fulfilled by the birth of Jesus in Bethlehem? Mic. v. 2, comp. Matt. ii. 6.

19. Had Mary other children? Matt. xiii. 55, 56; John vii. 5. The mention of "sisters" may imply that "brothers" is used in the restricted sense, and not in the more general sense of kindred.

20. What is meant by "God with us?" John i. 14; 1 Tim. iii. 16; also John xiv. 9, 10.

21. Could Jesus have been born a rich earthly prince? Phil. ii. 6, 7.

22. What marks of humiliation attended his birth? Isa. liii. 2; Gal. iv. 4, *l.*

23. Why was He "born in a low condition? 2 Cor. viii. 9.

24. What was thus evinced? Rom. v. 8; Eph. iii. 18, 19.

25. What duty are we thus taught? 2 Cor. v. 14, 15; 1 John iv. 19; also Rom. xv. 2, 3.

26. Did His human birth impart any sinfulness to His nature? Heb. iv. 15; vii. 26.

SECTION VII.

The Genealogy of Jesus.

"1 The book of the generation of Jesus Christ, the son of David, the son of Abraham. 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3 and Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; 4 and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5 and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 6 and Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; 7 and Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8 and Asa begat Josaphat; and Josaphat begat Joram: and Joram begat Ozias; 9 and Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10 and Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 11 and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon; 12 and after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 13 and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Elind; 15 and Elind begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. 17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations."—MATT. 1–17; also LUKE iii. 23–38.

[The nature of the record renders the usual preliminary series of questions unnecessary.]

Exposition.

1. What is meant by the "book of the generation?" A writing or record of the "generation;" a genealogical table.

2. To what Old Testament name does "Jesus" correspond? Comp. Deut. i. 38, and Heb. iv. 8.

3. Why is Jesus called "Christ?" Luke iv. 18, *f.*, comp. John i. 41, *l.*, the words Christ and Messiah, both meaning *anointed*, the first in Greek, and the other in Hebrew. See Dan. ix. 26, *f.*

4. How was He anointed? Ps. xlv. 7; Acts x. 38, *f.*, comp. Isa. lxi. 1.

5. For what offices was anointing used among the Jews? 1 Kings xix. 16; Ex. xl. 13; and 1 Sam. xv. 1; also 1 Kings i. 34; Ex. xxviii. 41.

6. How do you show that Jesus Christ held these three offices of prophet, priest and king? Acts iii. 22; Heb. vi. 20; and Acts v. 31; also John vi. 14; Heb. ii. 17; and Dan. vii. 13, 14.

7. In what sense is the word "Son" used in Matt. i. 1? Comp. vs. 5, *l.*, with Ruth iv. 17; and 2 Sam. xix. 24, *f.*, with 2 Sam. ix. 6, *f.*

8. Why must it be shown that Jesus is a *descendant* of Abraham and David? Gen. xxii. 18, with Gal. iii. 16; Isa. xi. 1, with Acts ii. 30, *l.*; also Ps. lxxxix. 35–37; Rom. i. 3.

9. Do these recorded genealogies prove this? Matt. i. 6–16; ii. 6; Luke iii. 23, 31, 34.

10. In what line is the genealogy of Matthew given? Matt. i. 16; John i. 45, *l.*

11. By being Mary's legal husband, what relation did Joseph sustain to Jesus? John vi. 42, *f.*

12. In whose line of descent is Luke's genealogical record given? Most probably Mary's, of whom Heli may have been the father, and thus Joseph would be his son-in-law, and represent Mary in the record.

13. Through which of David's sons can both lines be traced to David? Matt. i. 6, *m.*; Luke iii. 31, *l.*

14. In comparing these records with those of the O. T., how are the omissions and variations of names to be explained? Variations are due to the different modes of spelling in Hebrew and Greek; as Booz for Boaz, Matt. i. 5; Roboam for Rehoboam, vs. 7, etc.; and omissions occur by substituting the name of a near for remote ancestor; as Jaconias, vs. 11, takes the place of his father Jakim or Jehoiakim, which is omitted, Jer. xxiv. 1. But as a *direct line* is still preserved, the omissions do not vitiate the record.

15. What nature is denoted by applying to Jesus, as Mediator, the title "Son of God?" John v. 18, *l.*, 23; also x. 30; Phil. ii. 6; 1 Tim. iii. 16.

16. What nature is denoted by applying to Him, that of "Son of man" so often used by him? 1 Tim. ii. 5, *l.*; Heb. ii. 6–9, with Ps. viii. 4.

17. How does it appear that He possessed a perfect human soul as well as body? Matt. xxvi. 38; Luke ii. 52.

18. Are the titles derived from both natures used to describe the same fact respecting His mediatorial person or office? John xii. 23, comp. xvii. 1; John i. 18, comp. iii. 13.

19. These titles belonging to the same person, can you show that a fact pertaining to one nature is properly described by a title derived from the other? Heb. i. 2, 3; John iii. 13; also Acts xx. 28; John viii. 58.

20. Why was it necessary for our Mediator to be the "Son of God?" Matt. xi. 27; Heb. ix. 14; Rev. xvii. 14. To teach infallibly, suffer and intercede efficiently, and rule supremely, He must be divine.

21. Why was it necessary for our Mediator to be the "Son of man?" Rom. viii. 3; Heb. ii. 17; v. 2.

SECTION VIII.

The Genealogy of Jesus.

Exposition—continued.

1. Who is the earliest, most remote ancestor of Jesus in this human nature, and what is said of him? Gen. ii. 7, 8, 15, etc.; iii. 1–12; v. 3–5.

2. What is said of Seth? Gen. iv. 25, 26; v. 8.

3. What is said of Enoch? Gen. v. 21–24; Heb. xi. 5, *f.*; Jude. 14.

4. What is said of Methuselah? Gen. v. 27.

5. What may be learned from his dying, though the

oldest man who ever lived? Job xiv. 10; Ps. xlix. 17; Heb. ix. 27.

6. What is said of Noah? Summary of Gen., chaps. vi., vii., viii.

7. What is said of Shem? Gen. ix. 23–26.

8. What summary account of Abraham can you give? Gen., chaps. xii.–xvii.

9. What can you tell of the promises made to him? Gen. xii. 1–3; xvii. 1–7; xxii. 18.

10. What can you tell of Isaac and the promises to him? Gen. xxi. 1–14; xxvi. 1–4.

11. What interesting facts can you relate concerning his early life? Gen. xxii. 1–13.

12. What summary can you give of Jacob's life? Gen., chaps. xxv., xxvii.–xxx., etc.

13. What can you tell of Ruth? Ruth i. 1–16, etc.

14. Whom did she marry, and why? Ruth iv. 9, 10, etc.

15. What was her relation to David? Ruth iv. 21, 22.

16. What summary can you give of David's life?

(1). Of his family and conflict with Goliah? 1 Sam., chaps. xvi., xvii.

(2). Of his persecution by Saul? Chaps. xviii.–xx., etc.

(3). Of his accession to the throne, etc.? 2 Sam., chaps. i., ii., etc.

(4), Of his later years and death? 2 Sam., chaps. xiv.–xxiv., etc.

17. What summary can you give of Solomon's life? 1 Kings iv. 29–33; vi. 2, 3; x. 23–37, etc.

18. What can you tell of Josiah? 2 Kings xxii. 1, 2, 10–20.

19. What can you tell of Zerubbabel? Hag. i. 1, 12, 14; ii. 4, 21; Zech. iv. 6, 7, 9.

20. What instruction to children and youth is presented in the life of Josiah? Prov. viii. 17, *l.*

21. What peculiar relation to Jesus Christ did Adam hold? Rom. v. 14, *l.*

22. What relation did David sustain? Also that of a type, so that our Lord's life, sufferings, and character as Head of His Church are set forth in David's Psalms in terms applicable to David; as Ps. xxii., lxix., etc.

23. Which of the ancestors of Jesus, by their character, increase our estimate of His humiliation? Luke iii. 33, *l.*; Matt. i. 5, *f.*, 6, *l.*, 10, *f.*

[NOTE.—It is not expected that more than leading outlines of these biographical notices will be required of pupils. It is left to the discretion of teachers and the readiness of pupils to make them more or less extended, or to omit them as to details altogether.]

SECTION IX.

The Birth of Jesus announced to the Shepherds.

"8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. 9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. 10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. 12 And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger."—LUKE ii. 8–12.

How were the shepherds engaged? 8.
Who appeared, and by what was he attended? 9.
What effect had this on the shepherds? 9, *l.*
In what terms did the angel address them? 10.
For whom, besides them, were the good tidings? 10, *l.*
What were the "good tidings?" 11.
By what titles is Jesus described? 11, *l.*
By what sign, and where were they to find Him? 12.

Exposition.

1. What was the "same country?" Vs. 4, with Matt. ii. 1.

2. On what principle of God's government was the "good tidings" first announced to humble shepherds? Luke x. 21; 1 Cor. i. 26–29; also James ii. 5.

3. Why did they watch their flocks by night? 1 Sam. xvii. 34, *l.*

4. What shepherd boy once kept his flocks on these plains? 1 Sam. xvi. 19; xvii. 15.

5. What is meant by the "glory of the Lord?" Ex. xvi. 7, 10; xxiv. 17; also Num. xiv. 10; xvi. 42; Acts ix. 3; Rev. xv. 8; Mark ix. 3–8.

6. Why should such an appearance excite fear? Isa. vi. 5.

7. Why were the tidings "good" and of "great joy?" Matt. xviii. 11; Luke ix. 56; also xv. 10; Acts viii. 8; xiii. 52; 1 Peter i. 8; iv. 13.

8. Can you prove that the gospel is for "all people?" Gen. xii. 3; Rom. x. 13; also 1 Tim. i. 15.

9. Why then are not all blessed by it? John iii. 18, 36; v. 40; also i. 11; Matt. xiii. 44, 15.

10. What was the "city of David," and why so called? 1 Sam. xx. 6, with Luke ii. 4; and 1 Sam. xvii. 12, *f.*; John vii. 42.

11. Was there another place called "city of David," and why? 2 Sam. v. 9.

12. How did our Lord Himself speak of His two natures? Matt. xxii. 42–46; John iii. 13; also v. 25, comp. 27.

13. What is Paul's teaching? Rom. i. 3, 4; Phil. ii. 5–11.

14. In what way is He "Lord" in His united natures? Acts ii. 36, *l.*; v. 31; also Eph. i. 20–22; Phil. ii. 9–11.

15. With what prophecies did His humble birth

agree? Isa. liii. 2, 3; Ps. xl. 6–8; also Isa. xi. 1; ix. 6, 7.

16. Did the Jews expect the Messiah (Dan. ix. 25, *m.*) to appear in such a condition? John i. 46; vii. 41, 52, *l.*; also Isa. viii. 14; 1 Cor. i. 23.

17. Was the humiliation of our Lord designed or accidental? Phil. ii. 7; 2 Cor. viii. 9, *m.*

18. To what part of His whole mediatorial work did it specially pertain? Heb. ii. 14, 17; iv. 15.

19. What practical instruction does His humiliation convey to us? Phil. ii. 3–5; 1 Peter ii. 21, *l.*

SECTION X.

The Song of the Angels. The Visit of the Shepherds. The Circumcision of Jesus.

"13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14 Glory to God in the highest, and on earth peace, good-will toward men. 15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. 17 And when they had seen it, they made known abroad the saying which was told them concerning this child. 18 And all they that heard it wondered at those things which were told them by the shepherds. 19 But Mary kept all these things, and pondered them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. 21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb."—Luke ii. 13–21.

Who appeared with the angel, and how were they employed? 13.

What was the language of their song of praise? 14.

On their leaving, what did the shepherds determine to do? 15.

How did they show their earnestness? 16, *f.*

Did they find the words of the angel true? 16, *l.*

What did they do after this visit? 17.
How were others affected by their report? 18.
How was Mary affected by these events? 19.
How did the shepherds show their pious feelings? 20.
At what time was the child circumcised? 21.
Why was He named Jesus? 22.

Exposition.

1. What do the Scriptures reveal of the number of the angels? Ps. lxviii. 17; Dan. vii. 10; also Matt. xxvi. 53; Heb. xii. 22; Rev. v. 11.

2. What are their relations to God? Ps. ciii. 20, 21; Heb. i. 7; also Isa. vi. 3; Neh. ix. 6.

3. What are their relations to men? Ps. xxxiv. 7; Heb. i. 14; also Ps. xci. 11; Jude 7.

4. Why should angels offer praise on such an occasion? Luke xv. 10; 1 Peter i. 13, *l.*

5. Why have we more reason for praise than angels have? Heb. ii. 14–16.

6. Why is "glory" due to God the Father for this salvation? John iii. 16; Eph. ii. 4–7; also James i. 17; 1 John iv. 9.

7. What is meant by "the Highest?" Ps. lxviii. 4; Isa. lvii. 15, *m.*

8. What is man's natural relation to God? Rom. v. 10, *f.*; viii. 7; also Col. i. 21.

9. What do the Scriptures teach of the method of making peace? Rom. v. 1; 2 Cor. v. 18–20; also Rom. viii. 6; Eph. ii. 17.

10. How do the Scriptures explain "good-will to men?" John vi. 40; Gal. i. 4; also Heb. x. 16; Rom. viii. 27.

11. What did Jesus promise to leave His people? John xiv. 27.

12. What is the first song of angels on record? Job xxxviii. 7.

13. What song of angels will be heard in heaven? Rev. vii. 11, 12.

14. What song will they have no reason to sing? Rev. xiv. 3, *l.*; xv. 3.

15. How may we be able to take part in the "new song?" Comp. 2 Tim. iv. 7, 8, with Rev. ii. 10, *l.*, and v. 8–10.

16. What recorded appearances of angels might lead the shepherds to recognize the angel as such? Gen. xix. 1; Judg. vi. 12; also 1 Kings xiii. 18, etc., etc.

17. What did the prompt action of the shepherds evince? Heb. xi. 8.

18. When God reveals His will, though beyond our understanding, what must we do? Gen. xxii. 2, 3, etc.; Ex. xiv. 15, *l.*

19. What is our duty and privilege on receiving divine blessings? Ps. xcvi. 3; Luke viii. 39.

20. How are the feelings and conduct of the shepherds illustrated in Scripture? Ps. l. 23, *l.*; 1 Peter ii. 9, *l.*

21. What pious temper did Mary display? Ps. lxxvii. 12.

22. Why was Jesus circumcised? Gen. xvii. 12; Gal. v. 3; also iv. 4, *l.*; Phil. ii. 8.

23. To which nature does the name Jesus properly belong? Acts ii. 32; v. 30, 31.

24. Why was He thus made subject to the law? Gal. iv. 5, *f.*; Isa. xlii. 21, *l.*; also Heb. x. 7.

SECTION XI.

The Presentation of Jesus in the Temple. Simeon's praise and prophecy.

"[22] And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord [23] (as it is written in the law of the Lord, Every male

that openeth the womb shall be called holy to the Lord); 24 and to offer a sacrifice according to that which is said in the law of the Lord. A pair of turtle-doves, or two young pigeons. 25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. 27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 28 then took he him up in his arms, and blessed God, and said, 29 Lord, now lettest thou thy servant depart in peace, according to thy word: 30 for mine eyes have seen thy salvation, 31 which thou hast prepared before the face of all people; 32 a light to lighten the Gentiles, and the glory of thy people Israel. 33 And Joseph and his mother marvelled at those things which were spoken of him. 34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel: and for a sign which shall be spoken against 35 (yea, a sword shall pierce through thy own soul also), that the thoughts of many hearts may be revealed. 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; 37 and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. 38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. 39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. 40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."—LUKE ii. 22–40.

By what law was Jesus presented in the temple? 22, 23.

What sacrifice was offered on the occasion? 24.

What was Simeon's character, and for what did he wait? 25.

What revelation had God made to him? 26.

Under what influence did he then come to the temple? 27.

For what did he praise God? 28–31.

What prayer did he unite with this act of praise? 28.

How did he describe Jesus? 32.

How were Joseph and Mary affected by his language? 33.

How did Simeon treat them? 34, *f*.

What special address did he make to Mary? 34.

For what purpose was the child to be a sign? 34, *l*.

To what suffering would Mary be subjected? 35.

What is said of Anna's employment, family and tribe? 36, *f.*

What of her age and married life? 36, *l.*

What of her widowhood and piety? 37.

How did she act and of what did she speak, and to whom? 38.

Whither did Joseph and Mary (ultimately) return? 39.

What summary is given of the childhood of Jesus? 40.

Exposition.

1. At what age of the infant was the mother's purification completed? Lev. xii. 2–4.

2. Why was the first-born called "holy to the Lord?" Num. viii. 17, with Ex. xiii. 12, 15; also xxii. 29.

3. What was Mary's worldly estate as evinced by her offering? Lev. xii. 8.

4. What "custom of the law" was observed on such occasions? Num. xviii. 16.

5. In what sense may the word "just" be taken, as applied to Simeon? Rom. i. 17, *l.*; Heb. xii. 23. Though, perhaps, best in the usual sense.

6. How is Jesus Christ the "consolation" of His people? Phil. ii. 1, *f.*; Heb. vi. 18, *m.*

7. What reason had Simeon to expect the Messiah at that time? Gen. xlix. 10; Dan. ix. 25; also Isa. xl. 3–4; Mal. iii. 1, etc.

8. Did others participate in his expectations? Mark xv. 43; Luke xxiv. 21.

9. What is meant by "the Holy Ghost was upon him?" 1 Cor. xii. 3, *l.*; comp. Acts xix. 2 and 6; also Luke xii. 12.

10. Why was he honoured with this Revelation? Ps. xxv. 14, *f.*

11. What is meant by the Lord's Christ?" Ps. ii. 6; John i. 41, *l.*; also Isa. lxi. 1, with Luke iv. 18–21.

12. According to what privilege of God's people was Simeon brought to the temple? John xvi. 13, *f.*; Rom. viii. 14.

13. What prophecy did he thus see fulfilled? Mal. iii. 1, with Hag. ii. 7.

14. How may we obtain a greater blessing than Simeon's embrace of the infant Redeemer? John xiv. 23; Rev. iii. 20.

15. In what kind of peace do the pious "depart" or die? Phil. iv. 7, *f.*; 9, *l.*; Rev. xiv. 13.

16. Why is Jesus called "salvation" by Simeon? Heb. ii. 10, *l.*; v. 9, *m.*

17. How is this salvation said to be "prepared before all people?" John iii. 16; Isa. xxv. 6–8; also Luke iii. 6; Rom. x. 11.

18. How was our Lord described prophetically as a "light?" Isa. ix. 2; xlii. 6; also xlix. 6; lx. 1, 2.

19. How is He so described in the gospels? John i. 5, 9; viii. 12.

20. How was He the "glory" of Israel? Rom. ix. 5; John iv. 22, *l.*

21. How was He to be "for the falling and rising of many in Israel?" 1 Cor. i. 23, 24; 2 Cor. ii. 15, 16.

22. How may the words "a sign which shall be spoken against," be explained? Acts xxviii. 22.

23. How did His life and teaching reveal the thoughts of many hearts? Luke vi. 8–11; 1 Cor. xi. 19.

24. How was He a cause of the keenest sorrow to His mother? John xix. 25.

25. What characteristic of true piety did Anna evince? 1 Thess. v. 17; Ps. cxlii. 6; also Phil. iv. 6; Col. iv. 2: Luke xviii. 1; Acts x. 30.

26. What gives such value to the testimony of Simeon and Anna? Prov. x. 20, *f.*; 21, *f.*; Ps. xvii. 3, *l.*

27. How does redemption come by Jesus Christ? Gal. iii. 13.

28. How may we become partakers of its blessings? Rom. x. 9.

29. What event occurred previous to the return to Nazareth? Matt. ii. 1–22.

SECTION XII.

The Visit of the Wise Men; and the miraculous preservation of the infant Jesus from the murderous cruelty of Herod.

"1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2 saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. 3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him. 4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, 6 And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. 7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. 8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. 9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 When they saw the star, they rejoiced with exceeding great joy. 11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh. 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. 13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."—MATT. ii. 1–15.

At what time, and whence did the wise men visit Jerusalem? 1.

On what purpose did they come, and why just then? 2.

What effect did their visit produce in Jerusalem? 3.

Why did Herod assemble the priests and scribes? 4.

What answer did they make to Herod's inquiry? 5, 6.

What inquiry did Herod make of the wise men? 7.

What direction did he give them, and for what ostensible purpose? 8.

How were the wise men led to the place of the birth of Jesus? 9.

With what feelings did they see and follow the star? 10.

How did they act on seeing the infant? 11.

Whither did they depart, and why did not they return to Herod? 12.

What directions were miraculously given Joseph, and why? 13.

How long was he in Egypt, and what was fulfilled by his return with the child Jesus? 14, 15.

Exposition.

1. By what other name was Bethlehem known? Ruth iv. 11, *l.*; Ps. cxxxii. 6; also Mic. v. 2.

2. What was meant by the "east?" Comp. Isa. xli. 2; Acts vii. 2; also 1 Kings iv. 30. Media, Persia, etc.

3. What writers mention a prevalent opinion that an eminent ruler was to appear about that time? Tacitus and Suetonius.

4. What title did the Gentiles give to Jesus? Matt. xxvii. 29, 37; John xviii. 33.

5. What was the "star" which appeared to the wise men? Probably a miraculous appearance, to which (Num. xxiv. 17) that name was given. Others suggest a conjunction of the planets, Jupiter and Saturn, known to have occurred about that time, three times in one year.

6. Is Jesus, as Mediator, properly an object of worship? Ps. ii. 6, 12; lxxii. 9–11; also Matt. viii. 2; xv. 25; Acts ii. 24, 25.

7. Why were Herod and all Jerusalem troubled? John xi. 48; xix. 12.

8. Who were the chief priests? The successors of the heads or chiefs of courses. 1 Chron. xxiv. 4.

9. Who were the scribes? Comp. Matt. xxii. 35,

with Mark xii. 28. They had charge of the sacred books, and hence became their lawful expounders.

10. By what title was the council assembled by Herod known? The Sanhedrim.

11. By what prophecy did the scribes sustain the correctness of their reply to Herod? Mic. v. 2.

12. What is implied in the words, "rule my people?" Acts xx. 28, *m.*; 1 Peter v. 2.

13. Why is the word "princes" used instead of "thousands" as in Micah? Num. i. 16; Josh. xxii. 14.

14. What character was developed by Herod's course? Ps. lxiv. 5, *l.*; Prov. xxvi. 24, 25.

15. What principle of the divine government is illustrated by the success of the wise men in their search? Ps. xxv. 12; xxxvii. 4; also Prov. ii. 8.

16. With what views of the holy child did they make their offerings? Ps. xlv. 11 lxxii. 10–15; also Isa. lx. 6; Phil. ii. 10.

17. What use was made of frankincense by the Jews? Ley. ii. 1; xxiv. 7.

18. Of what precious ointment was myrrh a part? Ex. xxx. 23–26.

19. What feature of God's government is illustrated by His warning to the wise men? Job. v. 12; Ps. xxxiii. 10; also xxxvii. 33; xcvii. 10.

20. What prophecy respecting the Messiah was fulfilled by this history of His infancy? Ps. xxii. 9, 10.

21. What inference may be drawn from the constant precedence of the "young child" in the language of the writer? John iii. 31, *f.*; Mark i. 7; also Isa. ix. 6.

22. Did God ever call the Jews His "Son?" Ex. iv. 22; Jer. xxxi. 20.

23. How could the words of Hosea, here quoted, apply both to the Jews and to Jesus? God's dealings with the Jews as his "Son" were typically prophetical of His dealing with His Son Jesus Christ, who as Head of the Church represented the whole.

24. What other term is applied both to the Church and Son of God? Isa. xli. 8; xlii. 1; also xlv. 4; l. 13.

25. By what light clearer than that the wise men had may we find Jesus? Ps. cxix. 105; 2 Peter i. 19; also 2 Cor. iv. 4, 6.

26. How is it needless for us to take a long journey to find Him? Rom. x. 8, 9.

27. How do you show that love for His person is an element of true piety? Luke vii. 44, 47; xxiii. 50–53.

28. What offering should we make? Prov. xxiii. 26; John xiv. 15.

SECTION XIII.

Herod's cruelty vain; and the escape of Jesus, and return with Joseph and Mary to reside in Nazareth.

"16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. 17 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. 19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life. 21 And he arose, and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: 23 and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."—MATT. ii 16–23.

How was Herod affected by the course the wise men had taken? 16, *f*.

What cruel decree did he issue? 16, *m*.

Why did he order the murder of children "from two years old and under?" 16, *l*.

What prophecy was fulfilled by the consequences of his cruelty? 17, 18.

What divine message was sent Joseph after Herod's death? 19, 20.

What did he do in consequence of this message? 21.

Why did he not stop in the land of Judea? 22.

To what place did he go, and what led him to do so? 22, *l.*

In what city did he take up his residence? 23.

By what name was Jesus consequently called? 23.

Exposition.

1. What is meant by "mocked" in this place? To treat with contempt. Luke xxii. 63.

2. Were the wise men justifiable in disobeying Herod? Acts v. 29; Rom. ii. 8, *l.*; also 2 Thess. ii. 12.

3. In what sense is "coasts" here used? Deut. ii. 4; xvi. 4; regions or parts of a country.

4. Where was Rachel buried? Gen. xxxv. 16–20.

5. Where was Rama? On the borders of Benjamin, near Bethlehem or Ephrata.

6. How were the events here recorded a fulfilment of the prophecy of Jeremiah? The prophet represents Rachel as weeping over the calamities of her murdered or captive descendants in an earlier period, and so, by a similar poetical view, the language was applicable to describe the present affliction, by Herod's cruelty, to her more remote descendants.

7. What was a divinely appointed mode of revealing God's will? Num. xii. 6.

8. Why do we no longer need such? John xvi. 13; 2 Peter i. 19.

9. What were the two leading divisions of the "land of Israel?" John iv. 3.

10. How is the use of "they," v. 20, to be explained? Herod's son, who was slain by him, a few days before his own death, is included with Herod in the reference here.

11. What was the character of Archelaus? Cruel and bloodthirsty. He put to death three thousand people at one passover.

12. Where else is the return to Galilee mentioned? Luke ii. 39.

13. Does one writer's omission of facts stated by another vitiate the narrative? John xxi. 25.

14. Where was Nazareth? See Maps.

15. Did the word "city," in Jewish usage, always mean a large town? Comp. Luke ii. 4, *m.*, with John vii. 42; and Mic. v. 2, *f.*

16. Where is Jesus called a "Nazarene?" Matt. xxvi. 71; John xviii. 5 (in Greek), and many other places. In only two, John i. 45; Acts x. 38, is "Jesus of Nazareth" the phrase in the Greek.

17. Can you give any passage in which "this was spoken by the prophets?" Zech. vi. 12. "Branch" means one separated, *i. e.* a Nazarene, Num. vi. 2, or more probably the name was appropriate, as fulfilling the tenour of the writings of the *prophets*, many of whom predicted His lowly condition.

18. What are some of the prophecies which are of this character? Isa. liii. 2, 8; Ps. lxix. 29.

19. As Nazareth had been already Joseph's residence, how could it be said he now dwelt there, to fulfil the prophecy? Jer. x. 23; Prov. xvi. 9.

20. What great and comforting truth is taught by this whole history? Ps. xxxiii. 11; Prov. xix. 21; also xxi. 30; Jer. xxxii. 19; Job xxiii. 13.

21. Though without miraculous guidance, what promises have we for direction? Ps. xxxvii. 3, 5, 9; Phil. iv. 6, 7.

SECTION XIV.

The Visit of His parents and Jesus to the Temple when He was twelve years old.

"41 Now his parents went to Jerusalem every year at the feast of the passover. 42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast. 43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. 44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. 45 And when they found him not, they turned back again to Jerusalem, seeking him. 46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. 47 And all that heard him were astonished at his understanding and answers. 48 And when they saw him they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? 50 And they understood not the saying which he spake unto them. 51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. 52 And Jesus increased in wisdom and stature, and in favour with God and man."—LUKE ii. 41–52.

What yearly visit did the parents of Jesus make? 41.

At what age was He taken with them? 42.

What did He do on their return? 43.

Why did they not sooner discover His absence? 44.

What was the result of their first effort to find Him? 45.

Where and how was He employed on their finding Him? 46.

What effect had His intercourse on those who heard Him? 47.

How were Joseph and Mary affected, and what did Mary say to Him? 48.

What reply did He make? 49.

Did this reply prove fully intelligible to her? 50.

What was His subsequent conduct? 51.

How did His mother regard His sayings? 51.

What is a summary of His remaining early life? 52.

Exposition.

1. How many, and what were the principal feasts of the Jews? (1) Lev. xxiii. 5; (2) 16, with Acts ii. 1; (3) 34.

2. What did each commemorate? (1) Ex. xii. 11–14; (2) That of Pentecost commemorated the giving of the law, which occurred *fifty days* after the first passover on leaving Egypt. (3) Lev. xxiii. 43.

3. What is a summary account of the feast of the passover? Deut. xvi. 1–4.

4. Why was it observed only in Jerusalem? Deut. xvi. 5, 6.

5. How and of what was it typical? Luke xxii. 15–20; 1 Cor. v. 7.

6. Who were obliged to attend these feasts? Deut. xvi. 16; Ex. xxxiv. 23.

7. What security had the Jews against invasion while absent at the feasts? Ex. xxxiv. 24.

8. What was meant by the "custom of the feast?" Acts vi. 13, *l.*, and 14, *l.*, with xxi. 20, *l.*, and 21, *l.*

9. Why was Jesus taken with His parents at "twelve years old?" Then a Jewish boy became a "son of the law," or subject to its teachings and obligations.

10. On what part of His humiliation did He thus formally enter? Gal. iv. 4, *l.*

11. How many "days were fulfilled?" Ex. xii. 15; xiii. 6.

12. What was the company with Joseph and Mary? Ps. xlii. 4; cxxii. 1–4.

13. Who alone might enter the temple proper, or holy place? Num. xvi. 40; xviii. 7, *l.*

14. In what part then were th "doctors?" Either in the gate of the court of Israel, or the Gentiles, or in a room called Gazith.

15. What was the posture of pupils? Acts xxii. 3, *m.*

16. Did Jesus enjoy the usual advantages of learning? John vii. 15.

17. To what then was His increase of wisdom due? Ps. xlv. 2, *m.*; Isa. xi. 1; also Isa. xlii. 1, *m.*; lxi. 1, *f.*

18. Why did He put Himself in the position of a pupil? Phil. ii. 8, *m.*, with vs. 3; Matt. xi. 29, *m.*

19. How may youth now imitate His example? Prov. ii. 2; iv. 1; also 2 Tim. iii. 15.

20. What may have been, probably, the leading topics in this intercourse with the doctors or teachers? Luke xxiv. 27; also Matt. v. 17–46.

21. Why is it strange that His parents were "amazed?" Luke i. 35; ii. 25, 26.

22. What were "the things of His Father," or His "Father's business?" John iv. 34; Ps. xl. 8; also Acts x. 38.

23. Whom did He evidently mean by "my Father?" John viii. 54, *m.* and *l.*; xiv. 10.

24. Why could not His parents understand Him? Luke ix. 45; xviii. 34.

25. Was His subjection to them consistent with His divine nature? Heb. ii. 17; v. 8.

26. What practical lesson for youth is here afforded? 1 Peter ii. 21, *l.*; 1 John ii. 6, *l.*; also John xiii. 15.

27. What other examples of early piety may be cited? Gen. xxxix. 1–23; 2 Kings xxii. 1, 2; xxiii. 19; 1 Sam. iii. 19; 2 Tim. iii. 15, etc.

28. How may you secure favour with God and man? Rom. xiv. 17, 18; Gen. xxxix. 21, comp. vs. 9, *l.*; also Acts vii. 10, *l.*; Heb. iv. 16.

PART II.

THE MINISTRY OF JOHN THE BAPTIST AND HIS TESTIMONY TO THE PERSON, CHARACTER AND OFFICE OF JESUS; THE BAPTISM, TEMPTATION AND OPENING PUBLIC LIFE OF JESUS; HIS TESTIMONY TO JOHN'S CHARACTER AND MINISTRY; AND THE CLOSING INCIDENTS OF JOHN'S LIFE.

[These events are recorded in Matthew, chaps. iii. and iv.; Mark i. 1–22; Luke iii. 1–22; iv. 1–15; and John chap. i., and in a few other passages in subsequent chapters of Matthew, Mark and Luke. The period of the most of them (the earlier) is generally believed to have been comprised in a few months preceding and succeeding the baptism of Jesus. The half of John's public life it is thought was spent in prison, and his death probably occurred within a year preceding that of His divine successor.]

SECTION I.

The Opening of the Ministry of John the Baptist.

"1 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. 3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; 4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; 6 and all flesh shall see the salvation of God. 7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. 9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. 10 And the people asked him, saying, What shall we do then? 11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do like-

wise. 12 Then came also publicans to be baptized, and said unto him, Master, what shall we do? 13 And he said unto them, Exact no more than that which is appointed you. 14 And the soldiers likewise demanded of him, saying, And what shall we do? and he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages."—LUKE iii. 1-14; MATT. iii. 1-10; compare MARK i. 4-6.

How is the phrase "those days" of Matthew explained by Luke? Luke vs. 1.

What came to John, and where was he at the time? 2.

Where did he go, and how was he occupied? 3.

What was the substance of his preaching? Matt. vs. 2.

What and whose prophecy was fulfilled? 3. Luke iii. 4–6.

What was his raiment and food? Matt. vs. 4.

Who went out to hear his preaching? 5.

What rite did John administer to them? 6.

What did those do whom he baptized? 6, *l*.

Who else came to his baptism? 7. See Luke vs. 7.

How did he address them? 7, *l*.

To what did he exhort them? 8, *f*.

Against what boasting did he caution them? 8, *m*.

On what grounds did he thus warn them? 8, *l*.

Of what danger did he admonish them? 9.

How did the people generally respond to this preaching? 10.

What instruction did John give in reply to their question? 11.

What class of persons then approached him, and with what request? 12.

What was his instruction to them? 13.

Who next asked his instruction? 14.

What answer did he give them? 14, *l*.

Exposition.

1. What period of Roman history is denoted by Luke's date? The year 780 from the building of Rome.

2. What year of Christ? According to common chronology 29; but it is thought more accurately 25.

3. What was the relative situation of the countries here named, and did they compose the whole of Palestine? See Maps.

4. Was the Lysanias here mentioned the same spoken of in Roman history? The latter having been put to death by Anthony some years previously, this was probably a descendant of the other or of his family.

5. What prophecy is illustrated by the evidence here of foreign rule having been established over the Jews? Gen. xlix. 10; comp. Dan. ix. 26.

6. Why does Luke name two high priests? Annas, the lawful high priest had been superseded by Caiaphas by Roman authority; and so John (xi. 49; xviii. 13) names the latter. Luke, not wishing to make a distinction, names both.

7. What is meant by the expression, "the word of God came?" Comp. 1 Chron. xvii. 3, with 2 Sam. xii. 1, *f.*

8. What is meant by "the kingdom of heaven is at hand?" Dan. ii. 44, and vii. 13, 14, with Acts ii. 36; also Isa. ix. 6, 7; lv. 4; John xviii. 36.

9. How can you show that "the kingdom of heaven" and "kingdom of God" mean the same? Comp. Matt. xiii. 11; Mark iv. 11; also Matt. xi. 11, and Luke vii. 28.

10. How may it be shown that "kingdom of God" and "kingdom of Christ" mean the same? Matt. xvi. 28; Mark ix. 1; also 1 Cor. xv. 50; Col. i. 13; Dan. ii. 44; Ps. ii. 6–8.

11. Has this kingdom "come" or been "set up?" Acts ii. 36; Eph. i. 22, 23; also John iii. 3; Acts v. 31.

12. Does it extend into the eternal world? Luke xxiii. 42, 43; 2 Peter i. 11.

13. Who may enjoy its blessings? Mark x. 14, 15; Rev. iii. 21; also 1 Cor. vi. 11; 1 Thess. ii. 12.

14. Who will be excluded? Eph. v. 5; 1 Cor. vi. 9, 10; also Matt. xxv. 41–43.

15. By what means may an entrance into this kingdom be secured? Acts xiv. 22; Luke xiii. 24; also John iii. 5; Acts xix. 4, *l.*

16. If already set up, what is meant by praying, "thy kingdom come?" Comp. Isa. xi. 9, Matt. xxv. 31–34. We thus pray for its complete enlargement and perfection in the kingdom of glory.

17. What is meant by the "baptism of repentance for the remission of sins?" Acts xix. 4.

18. How is the figurative language of the prophecy here quoted to be explained? Isa. ii. 11, 17.

19. What evidence is there that John's ministry had the effect described? Comp. Matt. xxi. 32, and Luke vii. 30; also John i. 26–31.

20. What part of John's dress resembled Elijah's? 2 Kings i. 8.

21. What Scriptures illustrate his food? Lev. xi. 22; 1 Sam. xiv. 25; also 2 Kings xviii. 32.

22. How can you explain the phrase "all Jerusalem" used by Matthew? Mark i. 5, *m.*

23. How is Luke's phrase "all the multitude" consistent with Matthew's mention of "Pharisees and Sadducees" only? The first included the latter, who were more specially addressed.

24. Did the Pharisees and Sadducees really desire to be baptized? Luke vii. 30.

25. What were the leading traits in the character of the Pharisees? Luke xii. 1, *l.*; xviii. 9–11; also xi. 39; Matt. xxiii. 26.

26. What others are worthy of notice? Matt. xxiii. 5; xv. 2, 3.

27. What was their position and character as religious teachers? Matt. xxiii. 2–4; Mark vii. 7, 8.

28. What distinctive doctrines were held by the Sadducees? Matt. xxii. 23–28; Acts xxiii. 8.

[It has been observed that the Pharisees were most stringent in observing and requiring others to observe all Jewish institutions, utterly refusing all compromise with the Gentiles, while the Sadducees proposed to modify the national faith by concessions to heathen philosophy and customs.]

SECTION II

"1 In those days came John the Baptist, preaching in the wilderness of Judea, 2 and saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 And the same John had his raiment of camels' hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. 5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, 6 and were baptized of him in Jordan, confessing their sins. 7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance: 9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."—MATT. iii. 1–10; LUKE iii. 1–14.

Exposition—continued.

1. What allusion may be contained in the words "generation of vipers?" Gen. iii. 15, with John viii. 44; also Rev. xx. 2.

2. When will "the wrath" come, and what subjects men to it? Rev. vi. 12–17; Rom. i. 18; also ii. 9.

3. How may we escape the wrath to come? Acts iii. 19; 1 Thess. i. 10; also v. 9.

4. How was the severe reproof of John to the Pharisees and Sadducees confirmed and proved just? As to Pharisees, Matt. xxii. 15; xxiii. 33, 38; also xxvii. 20; Luke xix. 47; and as to Sadducees, Matt. xvi. 6, 12; Acts v. 17.

5. What are fruits meet for repentance? Isa. i. 16, 17; Gal. v. 22, 23.

6. What is repentance? Ezek. vii. 16, *l.*; Ps. xxxiv. 18; 2 Cor. vii. 11.

7. With what is it connected? Prov. xxviii. 13; Ps. xxxii. 5; also li. 3, 4.

8. What other grace is always exercised with true repentance? Acts xvi. 31; xix. 4, *l.*

9. How do true penitents regard themselves and their old sins? Job xlii. 6; Ezek. xvi. 63; also Rom. iii. 19; vi. 21.

10. What scriptural examples of true penitence can be cited? Ps. li. 1–10, etc.; Luke xv. 11–20.

11. With what language, used sincerely, do we know an acceptable prayer of a penitent may be made? Luke xviii. 13, *l.*; Ps. li. 1–4.

12. What is a summary of the message of the gospel? Luke xxiv. 47; Acts xx. 21, *l.*

13. On what did the Jews rely for securing God's favour? John viii. 33; 2 Cor. xi. 22, *l.*; also Phil. iii. 5.

14. Who are truly children of Abraham? John viii. 39, *l.*; Gal. iii. 29.

15. How does Jesus illustrate God's forbearance? Luke xiii. 6–9.

16. How does He illustrate the certain punishment of the impenitent? Matt. xxi. 19.

17. In what privileges might the Jews properly rejoice? Rom. iii. 2; ix. 4, 5.

18. What is the consequence of failing to improve them? John xv. 6; Heb. vi. 8.

19. When and by whom do we find the question asked of John by the people, repeated? Acts ii. 37, *l.*; ix. 6, *f.*; also xvi. 30.

20. Of what were the duties, inculcated by John, an evidence? John xv. 8, comp. with 5.

21. What O. T. Scriptures teach the same principles?

Isa. lviii. 6; Ps. xli. 1; also Dan. iv. 27; Lev. xxv. 35.

22. How are they elsewhere taught in the N. T.? Matt. v. 42; Acts xi. 29, 30; also Gal. ii. 10; 1 John iii. 17; Luke xix. 8.

23. In what estimate were publicans held by the Jews? Matt. xviii. 17, *l.*; xxi. 31; also Luke vii. 34; xviii. 11.

24. For what was Jesus severely reprehended by the Pharisees? Matt. ix. 11, *l.*; Luke xv. 2, *l.*

25. Why were they so odious to the Jews? They were tax-gatherers for the Romans, Matt. ix. 9, and often abused their office by exactions and frauds.

26. Can you show that the duties required of them are those of all men? Mic. vi. 8; 1 Thess. iv. 6, *f.*; also Prov xxi. 6; Ps. xxiv. 4; Mal. iii. 5, *l.*

27. What scriptural illustrations of the duties required of soldiers are given? Ex. xxiii. 1; 1 Tim. vi. 6; also Phil. iv. 11.

28. What instances of pious soldiers can you give? Matt. viii. 5, 10; Acts x. 7, etc.

SECTION III.

The testimony of John the Baptist to Jesus, preceding His Baptism.

"15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; 16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: 17 whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable."—LUKE iii. 15–17; MATT. iii. 11–12; compare MARK i. 7, 8.

Of what does Luke say the people were in expectation vs. 15.

Who was John supposed, by some, to be? 15 *l.*
What did John declare his work to be? 16.
What did he say of One coming after him? 16 *m.*
How did he say He would baptize? 16 *l.*
How does he represent His purifying work? 17 *f.*
What did he say He would do with the wheat and chaff? 17 *l.*

Exposition.

1. How may the language of Matthew iii. 11, *m.*, and Luke iii. 16, *m.*, be reconciled? Either as spoken to different assemblies of the great crowd, or as different forms of the same proverbial expression.

2. What is a scriptural literal meaning of "Baptize?" Mark vii. 4, 8, *l.*; Luke xi. 38, *l.*; comp. Heb. ix. 10, with Num. xix. 7, 8, 13, 18, etc.

3. Did not Jesus also baptize with water? John iv. 1, 2.

4. How did He Himself afterward confirm John's words? Acts i. 5.

5. To what did He evidently allude by the "baptism with the Holy Ghost and fire?" Acts ii. 3, 4, 17, *l.*

6. Of what is fire a scriptural emblem? Isa. iv. 4; comp. 1 Cor. iii. 13, with 1 Peter i. 7; also Acts ii. 3.

7. What work is then denoted by baptizing with the Holy Ghost? Comp. John iii. 5, with Tit. iii. 5.

8. Did the renewing of the Spirit always attend baptism by water? Acts viii. 13, 19–22; xix. 2–5.

9. What was the effect of the bestowal of the Holy Ghost? Acts xv. 8, *l.*, 9, *l.*; Rom. v. 5; also xv. 13; 1 Cor. xii. 3; Tit. iii. 5.

10. What is the *mode of baptism* by the Holy Ghost? Acts ii. 4, 17, *f.*; Tit. iii. 5, *l.*, 6.

11. What sentiment toward Jesus did John's language evince? John iii. 30, 31.

12. How do you explain "unloosing the latchet?" Isa. v. 27; Acts xii. 8, *f.* (by contrast).

13. What do the proverbial expressions, Matt. iii. 11, *m.*, and Luke iii. 16, *m.*, mean? They both express humility, denoting most menial services.

14. What office of Jesus is illustrated by Matt. iii. 12? Matt. xxv. 31–33; Acts xvii. 31.

15. Who are meant by the wheat and chaff? Matt. xiii. 30; Ps. i. 4; also Mal. iv. 1.

16. How will Jesus gather His people? Matt. xxiv. 31; 1 Thess. iv. 14–17.

17. What will He say to them? Matt. xxv. 34.

18. How do we know that all the wicked will be judged? Rom. xiv. 12; 2 Cor. v. 10; also Rev. xx. 12; Rom. ii. 16; Acts xvii. 31.

19. How is their punishment elsewhere described? Rom. ii. 8, 9; Luke xiii. 28, *f.*

20. Are the wicked already under God's displeasure? John iii. 36; Gal. iii. 10.

21. How is His favour now and hereafter to be secured? Acts xvi. 31; iii. 19; also Rom. x. 9.

22. When may this be done? Eccl. xii. 1; 2 Cor. vi. 2.

23. What encouragement is given to immediate repentance and faith? Isa. lv. 7; Rom. x. 12, *l.*, 13; also Jer. iii. 12; Prov. viii. 17.

SECTION IV.

The Baptism of Jesus.

"13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—MATT. iii. 13–17; LUKE iii. 21–23; compare MARK i. 9–11.

Who came to John to be baptized? Matt. vs. 13.
Whence, and to what place did He come? 13.
What reply did John make to the application? 14.
How did Jesus remove His scruples? 15.
What was opened after His baptism? 16, *m*.
What descended on Him? 16, *l*.
In what form did the Holy Ghost appear? Luke vs. 22, *f*.
What was heard from heaven? 17.
What was said? 17, *l*.
How old was Jesus supposed to be? Luke vs. 23.

Exposition.

1. From what part of Galilee did Jesus come? Matt. ii. 23; Luke ii. 51.

2. What had been His previous occupation? Matt. xiii. 55; Mark vi. 3.

3. Why did John hesitate to baptize Him? Matt. xi. 11, *l*.; John i. 15.

4. How else is John's inferiority declared? John i. 7, 8; iii. 26, 27.

5. How was the baptism of Jesus a fulfilling of all righteousness? Gal. iv. 4, *l*.; Heb. ii. 17, *m*.

6. How was His humiliation illustrated by His associates in baptism? Matt. xxi. 32; Luke vii. 29.

7. On what other occasions do we read of the heavens being opened? Acts vii. 56; x. 11.

8. Of what prophecy was the descent of the Spirit a fulfilment? Isa. xi. 2.

9. On what other occasions, and in what terms, did God attest His office? Mark ix. 2–7; John xii. 28.

10. What duty is enjoined on us by such attestations? Mark ix. 7, *l*.; Acts iii. 22; also Heb. ii. 2–5.

11. What is said to be a more authoritative declaration of God's will? 2 Peter i. 17–19.

12. What special purpose was secured by this testimony to Jesus? Heb. i. 2, *f*.

13. How is the knowledge of God's will still made known to men? Luke x. 16; 2 Cor. v. 18–20.

14. What is the consequence of neglecting this revelation? Heb. ii. 3, *f.*; x. 29.

15. How were the three persons of the Trinity declared in His baptism? Luke iii. 22.

16. Of what is the Dove an emblem? Matt. x. 16, *l.*

17. With what other baptisms were the presence and power of the Holy Spirit associated? Acts ii. 38; xix. 5, 6, etc.

18. How did this bestowal of the Spirit differ from that of other occasions? John iii. 34; Col. i. 19.

19. What name is given to this bestowal of the Spirit? Acts x. 38, *f.*, comp. Isa. lxi. 1, and Luke iv. 18.

20. For what offices was Jesus thus anointed? Acts iii. 22; v. 31; Heb. v. 6.

SECTION V.

The Temptation of Jesus.

"1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, 2 being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. 3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. 4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. 5 And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship me, all shall be thine. 8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: 10 For it is written, He shall give his angels charge over thee, to keep thee: 11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a

stone. 12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. 13 And when the devil had ended all the temptation, he departed from him for a season."—LUKE iv. 1–13; MATT. iv. 1–11; compare MARK i. 12, 13.

Of what was Jesus now full? Luke vs. 1.
By whom and to what place was He led? 1, *l.*
What occurred to Him in the wilderness? 2, *f.*
How long did He fast? 2, *l.*
Who came to Him and what did He say? 3.
What reply did Jesus make? 4.
Whither did the devil then take Him? 5.
What did he show and offer Him, and on what condition? 6, 7.
How did Jesus repel this suggestion? 8.
To what place did he next bring Him? 9.
What offer and promise did he make? 9, *l.*, 11.
How did Jesus reply to this temptation? 12.
What then occurred? 13.

Exposition.

1. Was Jesus led by the Spirit against His will? John x. 18; Eph. v. 2; also Tit. ii. 14; Heb. x. 7.

2. Of what endowment of the Spirit is Mark's expression, i. 12, an illustration? John iii. 34; Col. i. 19.

3. Who fasted as long as Jesus did? Ex. xxxiv. 28; 1 Kings xix. 8.

4. On what occasion did they talk with Jesus? Matt. xvii. 1–4.

5. When and with whom had the devil succeeded in temptation? Gen. iii. 13.

6. What added to the sufferings of hunger endured by Jesus? Mark i. 13, *m.*

7. What was the Scripture precept Jesus was tempted to disobey, in the first suggestion of the devil? Ps. xxxvii. 3.

8. Did He ever perform a miracle solely for His benefit? Comp. Matt. xvii. 27; xxvi. 53.

9. How do the Scriptures teach the duty of relying on God's care? Deut. viii. 3; Matt. vi. 25; also Ps. civ. 27.

10. By what power could the devil present the vision of the world and its glory to Jesus? Rev. xvi. 14, *f.*; 2 Thess. ii. 9.

11. What proof can be given of his ability to influence the mind? 1 Chron. xxi. 1; 2 Cor. iv. 4; also Matt. xiii. 19.

12. In what sense could he pretend to have control of the world? Eph. ii. 2, *m.*; John xii. 31, *f.*

13. Can it be shown that he has ever been an object of worship? Lev. xvii. 7; Deut. xxxii. 17; also 1 Cor. x. 19, 20.

14. With what Scripture did Jesus repel the temptation to this sin? Deut. x. 20.

15. Why was Jerusalem called the "Holy City?" Ps. cxxii. 4; Isa. lii. 1.

16. What was the pinnacle of the temple? Herod's portico, most probably, said to have been two hundred feet high.

17. What was the sin to which the devil next tempted Jesus? Deut. i. 43, *l.*; Num. xiv. 42, *f.*

18. What words did he omit in his quotation? Ps. xci. 11, *l.*

19. What is our duty while trusting God? Ps. xxxvii. 3, *l.*; xviii. 26, *f.*

20. With what Scripture did Jesus repel this temptation? Deut. vi. 16.

21. How does Paul so use this last text as to prove the divinity of Christ? Comp. Deut. vi. 16, and 1 Cor. x. 9.

22. How can the devil's use of Scripture be explained? 2 Cor. xi. 14.

23. Did he ever renew his temptations? Comp. Luke xxii. 28, 53, *l.*, with John xiv. 30.

24. On what other occasion did Jesus receive angelic attendance? Luke xxii. 43; John xx. 12.

SECTION VI.

The Instruction derived from the History of the Temptation of Jesus.

Exposition—continued.

1. Why is the title of "Tempter" given to the devil? 1 Thess. iii. 5; and Rev. ii. 10.

2. What is the meaning of the word "devil?" Comp. 2 Tim. iii. 3, with Rev. xii. 10, *l.*; also Tit. ii. 3, "false accusers," and 1 Peter v. 8.

3. What is the meaning of the word "Satan?" Comp. Zech. iii. 1; Matt. xvi. 23; and also Acts xxvi. 18, which gives much the same idea of opposer as well as accuser.

4. What are some other names of this great enemy? Comp. John xii. 31; 2 Cor. iv. 4; Eph. vi. 16, *l.*; also Rev. xx. 10, with John viii. 44.

5. By what name is he called in connection with the first temptation of man? Isa. xxvii. 1; Rev. xx. 2.

6. What ancient prophecy was illustrated in this conflict? Gen. iii. 15.

7. What relation had the temptation of Jesus to His work? Heb. ii. 18; iv. 15, *l.*

8. What has been the final result of His conflict with Satan? Heb. ii. 14, *l.*

9. In what other aspect are we interested in this part of His work? 1 Peter ii. 21, *l.*

10. What do the Scriptures teach of the liability of God's people to temptations by the devil? 1 Thess. iii. 5, *l.*; Heb. iv. 15; also 1 Peter v. 8; Eph. vi. 12; Luke viii. 13; 1 Tim. vi. 9.

11. Are these temptations sent by God? James i. 13.

12. What co-operates with Satan in his temptations? James i. 14.

13. What provision is made for the relief of the tempted? Heb. ii. 18, *l.*; 2 Peter ii. 9; also 1 Cor. x. 13.

14. What duty is urged on such as are tempted? James iv. 7; 1 Peter v. 9, *f.*

15. What means are provided by which resistance can be made? Eph. vi. 14–17.

16. Which of these was so efficiently used by Jesus? Eph. vi. 17, *l.*

17. How may all kinds of temptations, ultimately, prove a blessing? James i. 2–4, 12; 1 Peter v. 7.

18. How is the "deceivableness of unrighteousness" evinced in Satan's temptations? Comp. Luke iv. 6, and Ps. xxiv. 1; also John viii. 44, and Acts v. 3.

19. By what means may we be guarded against temptation? Eph. vi. 14, *f.*; 1 Peter i. 22, *f.*

20. Through what three kinds of corruption are men most easily assailed by the tempter? 1 John ii. 16.

21. Does temptation necessarily imply sin on the part of the tempted? Heb. iv. 15, *l.*

22. How do they become sinful? James i. 14, 15.

23. How may they avoid the approaches of temptation? 1 Tim. vi. 11, *f.*, with 9, 10; Prov. iv. 14, 15; also i. 15; 2 Tim. ii. 22, *f.*, 23.

24. What special caution against the dangers of temptation are addressed to the young? Prov. vi. 24, 25; xxiii. 31; also xx. 19; xxix. 5.

SECTION VII.

The Divinity and Incarnation of Christ, and His appearance and treatment in the world.

[1] In the beginning was the Word, and the Word was with God, and the Word was God. [2] The same was in the beginning with God. [3] All things were made by him; and without him was not any thing made that was made. [4] In him was life; and the life was the light

of men. 5 And the light shineth in darkness; and the darkness comprehended it not. 6 There was a man sent from God, whose name was John. 7 The same came for a witness, to bear witness of the Light, that all men through him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light, which lighteth every man that cometh into the world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John i. 1-14.

What is said of the Word? 1.
When was He with God? 2.
How is His creative power stated? 3.
What was in Him, and what was it for men? 4.
What is said of the Light and darkness? 5.
Who was sent from God? 6.
What did he testify, and for what purpose? 7.
How is he distinguished from that Light? 8.
What was the office of that Light? 9.
What was His relation to the world? 10.
To whom did He come, and how was He treated? 11.
What did He grant to such as received Him? 12.
How is that reception described? 12, *l.*
How did they not become the children of God? 13.
How did they become such? 13, *l.*
What was the Word made? 14.
Where did He then dwell? 14, *m.*, first part.
What glory was beheld in Him? 14, *m.* last part.
Of what was He full? 14, *l.*

Exposition.

1. What period is denoted by "the beginning?" Gen. i. 1; Heb. i. 10; also 1 John i. 2.

2. Can you show that the context, or some qualifying term added, is used to denote a more definite period? John ii. 11; Acts xi. 15; also Phil. iv. 15; Luke i. 2.

3. In what other terms is the existence of Christ

stated, as preceding that of creation? Col. i. 15–17; Rev. i. 8; also iii. 14; xxi. 6; xxii. 13.

4. How do you show that the "Word" is the Son of God? Comp. Col. i. 13, with 15–17, and Rev. iii. 14; also Isa. ix. 6; xi. 4, with Rev. xix. 11–13, *l.*

5. What is His relation to the world and all creatures? Heb. i. 3, *m.*; Col. i. 16, 17.

6. What was His relation to God? Heb. i. 3, *f.*; John iii. 13; viii. 42.

7. What other Scriptures plainly declare His divine nature? Isa. ix. 6; Rev. i. 5; 1 John v. 20, *l.*; 1 Tim. iii. 16, *f.*

8. How is the work of creation ascribed to Him? 1 Cor. viii. 6; Heb. i. 2, *l.*

9. How do we know that all things were made out of nothing? Ps. xxxiii. 6; Heb. xi. 3.

10. In what other Scriptures is Jesus Christ called Life? 1 John i. 2; v. 20, *l.*

11. Why is He so called? John vi. 39, 40; xiv. 6; also xvii. 2; Col. iii. 4; 1 John v. 11.

12. What evidence did Christ give that "in Him was life?" John v. 24, 25; x. 28; comp. Matt. ix. 5, and Luke vii. 48.

13. How is His power, in this respect, illustrated in His giving natural life? John v. 28, 29; xi. 25, 43; also Matt. ix. 25.

14. Why do not all receive the spiritual life He offers? John v. 40; vi. 35, 36.

15. What prophecies were illustrated by His being called "Light?" Isa. xlix. 6; lx. 1–3, with Mal. iv. 2.

16. Why is He called "Light?" Luke ii. 32, with Acts xxvi. 18, *f.*; John xii. 46.

17. What is meant by the darkness? Eph. v. 8–11; Acts xxvi. 18, *f.*; also Rom. xiii. 12; 1 Peter ii. 9.

18. Who rules over the darkness of this world? Col. i. 13, with Acts xxvi. 18, *m.*; Eph. vi. 12, *l.*

19. How may men receive this "Light," and what will they have? John iii. 21; viii. 12, *l.*; also 1 John i. 7, *f.*

20. For what purpose did John bear his testimony to Jesus Christ? Acts xix. 4, *l.*

21. How and why do men reject this Light? John iii. 19, 20.

22. What does Jesus call His disciples, and how does Paul describe them? (1) Matt. v. 14; (2) Eph. v. 8, *m.*; 1 Thess. v. 5.

23. What duty then devolves on them? Matt. v 16; Phil. ii. 5.

SECTION VIII.

Same Subject.

Exposition—continued.

1. When was Christ "in the world?" John viii. 58; comp. Gen. xi. 5, 6; xii. 1, etc. The *theophanies* or personal appearances of a divine being in the O. T. are generally believed to have been made in the person of the Son or "Word."

2. What were some of the earlier appearances of the "Word" to the Patriarchs? Gen. xii. 1; xviii. 1, 17; comp. xix. 1; xxxii. 24–30, etc.

3. What other appearances are most distinguished? Ex. iii. 2–4; Judg. xiii. 20; also Josh v. 13–15.

4. Which of those made to Moses are particularly to be noticed? Ex. xxxiii. 11 (comp. Deut. xxxiv. 10), xxxiv. 5–8, 29, 30.

5. What other than a personal view did Abraham have? John viii. 56, with Heb. xi. 1.

6. Why were the Jews called "His own?" 1 Chron. xvii. 21; John xviii. 35; also vii. 42; Rom. ix. 5.

7. How does He speak of "coming" to them? Matt. xv. 24.

8. How did Peter and Paul speak of the same subject? (Peter) Acts iii. 26; (Paul) xiii. 46.

9. How did Isaiah foretell His rejection? Isa. liii. 1–3.

10. What notable instances of this rejection are recorded? Luke iv. 28, 30; Matt. xxvii. 25; also xiii. 54–58; Luke xix. 14; xx. 3–16; John x. 31; xix. 6, 15.

11. How may *you* be guilty of rejecting Him? Luke x. 16; 1 Thess. iv. 8.

12. What is meant by receiving Christ? John xii. 46, *m.*; comp. 1 Thess. ii. 13, with Col. ii. 6, 7.

13. In what temper of mind are we to receive Him? Matt. xviii. 4, 5.

14. By whom alone are we enabled and persuaded to receive Him? Eph. i. 17, *l.*, 18; 2 Thess. ii. 13; also 1 Cor. ii. 10, 13.

15. By what means does the Spirit so enlighten and guide us? 2 Thess. ii. 13, *l.*; 1 Peter i. 23; also 1 Cor. iv. 15, *l.*; 1 Cor. ii. 4.

16. By what power do we then become sons of God? John iii. 6; James i. 18.

17. Why do we need thus to become "sons of God?" 1 Cor. ii. 14; Rom. viii. 5, *f.*, 6, *f.*

18. What is a decisive evidence that we are such? 1 Peter i. 14; Rom. viii. 15, *l.*; also 1 John iv. 6, 7.

19. How does it appear that this state does not arise by natural birth of pious parents? Rom. ix. 6, *l.*, 8; John iii. 6.

20. What illustration of this fact is afforded in David's history? 2 Sam. xiii. 28; xv. 12, etc., etc.

21. Can we secure this change by our own wills? Rom. vii. 18–21, 23.

22. Can any other person renew us? 1 Cor. iii. 6, 7; 2 Cor. iv. 7.

23. What does Paul teach on this subject by his own case? Phil. iii. 4, 7.

SECTION IX.

Same Subject.

Exposition—continued.

1. How did the "Word" become flesh? Phil. ii. 6, 7; Gal. iv. 4; also Luke i. 35.

2. Did He cease to be divine in thus becoming flesh? Rom. i. 3, 4; ix. 5; also Rev. i. 8.

3. Did He form a union with a true and perfect human nature? Luke xxiv. 39; John xx. 27; also xii. 33, 35; Matt. xiv. 26, 27; xxvi. 28; Acts. i. 21.

4. Will He ever continue to be a man? Heb. i. 3, *l.*; vii. 25, *l.*

5. And will He thus continue "God and man in one person and two distinct natures for ever?" Rev. i. 8; Phil. ii. 10, with Rev. v. 13.

6. Does He perform His work as mediator in both natures? Isa. ix. 6, with Acts v. 30, 31; Matt. xxii. 45; Rev. xxii. 16.

7. Can you mention some special manifestations of His glory? John ii. 11, *l.*; xi. 40; also Acts ii. 22; Heb. ii. 9, *l.*; Luke iv. 15.

8. Does He teach us that this glory will be manifested in heaven? John xvii. 24, *l.*

9. What will be the means of manifesting His glory in heaven? Eph. i. 12; iii. 10.

10. How does Paul speak of this union of two natures in Christ? 1 Tim. iii. 16, *f.*; Rom. i. 3, 4.

11. What do the Scriptures say of the reception of this truth? 1 John iv. 15; 1 Cor. xii. 3, *l.*; also Col. ii. 9; Matt. xvi. 16; John xi. 27.

12. Why do the unregenerate fail to receive it? 1 Cor. ii. 14.

13. Is the belief of Christ's divinity essential to salvation? John v. 23; Phil. ii. 10, 11.

14. What is said of those who do not believe it? 1 John v. 10, *f.*; Jude 4.

15. Is the belief of His perfectly human nature equally essential to salvation? 1 John iv. 3; Heb. iv. 15, *l.*; also v. 2, *l.*

16. What will be an employment of the redeemed in heaven? Rev. v. 9; vii. 9, 10.

17. With what practical result is the doctrine of Christ's united nature followed? Heb. iv. 16; vii. 25.

SECTION X.

The Testimony of John the Baptist to the person, character and office of Jesus Christ, after His Baptism.

"15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. 16 And of his fulness have all we received, and grace for grace. 17 For the law was given by Moses, but grace and truth came by Jesus Christ. 18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. 19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. 24 And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? 26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not? 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing." JOHN i. 15–28.

What testimony did John give respecting the precedence of Jesus to himself? 15.

Of what have all received? 16.

What contrast is stated between Moses and Jesus Christ? 17.

Has any man ever seen God? 18, *f*.

Who has declared Him? 18, *m*.

What means had the only begotten Son to know God? 18, *l*.

On what occasion did John give another record concerning Jesus? 19.

What question did the priests and Levites ask John? 19, *l*.

What confession did John make? 20.

What others did he deny himself to be? 21.

What other questions were urged, and why? 22.

In what terms did John declare his character and mission? 23.

To what Jewish sect did the messengers belong? 24.

What question was asked respecting the peculiarity of his work? 25.

What answer did he make? 26, *f*.

What did he say of Him who should succeed Him? 26, *l*., 27, *f*.

What previously given testimony did he repeat? 27, *l*.

Where was this interview and conversation? 28.

Exposition.

1. How was John the Baptist sent by God? Mal. iii. 1, with Luke i. 13, 17.

2. How was Jesus Christ "*before*" John? Col. i. 17; Phil. ii. 6.

3. How does it appear He was preferred before John? Luke ix. 35; John xii. 28.

4. Of what "fulness" do believers receive? Rom. xv. 13; Eph. iii. 19; John xiv. 27.

5. How do you explain "grace for grace?" Heb. iv. 16, *l*.; Tit. ii. 11, 12; also see Eph. iii. 16–19; 2 Peter i. 5–7.

6. Did Jesus Christ come to destroy the law? Matt. v. 17, 18.

7. What is the relation of the law to sinners? Gal. iii. 10.

8. What is the relation of the law to Christ? Gal. iii. 13; Rom. iv. 4, *l.*

9. What is the work done for us by the law in our relation to Christ? Rom. x. 4; Gal. iii. 23, 24.

10. How were "grace and truth" brought by Christ? John xiv. 6; Rom. v. 21; also Acts iv. 12; v. 31, *l.*; xiii. 38.

11. What do the Scriptures elsewhere teach of seeing God in the flesh? Ex. xxxiii. 20; 1 Cor. xv. 50; also 1 Tim. vi. 16; John vi. 46.

12. Who is the "only begotten Son?" 1 John iv. 9, with John iii. 16.

13. What is meant by "in the bosom?" Comp. Luke xvi. 22, with John xiii. 23.

14. How has He declared God? John xvii. 8; xiv. 9; also xv. 24.

15. How can it be said He "is in the bosom" of the Father? John iii. 13, *l.*; xvii. 24, *f.*

16. Of what tribe were the priests and Levites? Deut. x. 8; Num. iii. 6.

17. Of what family were the priests? Num. iii. 10; xvi. 40.

18. What were the usual duties of the priests? Deut. xxxiii. 10; Mal. ii. 7; also Lev. chaps. i., iii., etc.

19. What duties were ordinarily performed by the Levites? Num. i. 47–53.

20. With what other duties were they charged? 2 Chron. xxxv. 3; Neh. viii. 7.

21. What special services devolved on the priests? Lev. xiii. 2; xiv. 2; also Num. v. 14, 15.

22. From what sources did priests and Levites derive a regular income? Num. xviii. 21, 26, 28.

23. What extent of real estate was assigned them? Num. xxxv. 7.

24. What sources of occasional income were assigned them? Num. xviii. 8, *f.*, with 15, 16; xxxi. 28–41 (spoils of war).

25. What special services did David assign the Levites? 1 Chron. xxiii. 5; xxv. 1; also 2 Chron. xxix. 25.

26. At what age did the Levites begin and cease to serve? Num. iv. 3; later, Num. viii. 24, 25; still later, 1 Chron. xxiii. 24, 27.

27. Was the "record" here mentioned given on a different occasion from that of Matt. iii. 11, 12? Mark i. 12, connects the temptation and baptism of Jesus by "*immediately*." And John i. 29–42; ii. 1, connects this record with His departure into Galilee.

28. Why did the Jews expect Elias? Mal. iv. 5.

29. What "prophet" did they mean? Comp. Matt. xvi. 14; Deut. xviii. 15.

30. How do you reconcile John's denial of being Elias with Matt. xvii. 12, 13? Luke i. 17.

31. Who were the Pharisees? Part II., s. 1, qs. 25–27.

32. Of what was administering baptism an evidence? 1 Cor. i. 13, 14. Of founding a sect, or as a leader sustaining its doctrines.

33. Did John's reply imply a denial of such a purpose? Luke iii. 16.

34. Where was Bethabara, and what was meant by "beyond Jordan?" Josh. xiii. 8, and map.

SECTION XI.

John's farther testimony to the character, etc., of Jesus Christ, and the effect on two of His Disciples.

"29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30 This is he of whom I said, After me cometh a man which is pre-

ferred before me: for he was before me. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God. 35 Again the next day after John stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted Master), where dwellest thou? 39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour."—JOHN i. 29–39.

In what terms did John describe Jesus as He approached him? 29.

How does he repeat his former description? 30.

What does he declare to be the special purpose of his mission? 31.

What miraculous event does he state? 32.

What had been its effect on his mind? 33.

To what conclusion was he thus led? 34.

By whom was he attended the next day? 35.

What statement respecting Jesus does he repeat? 36.

With what effect on his disciples? 37.

How did Jesus address them? 38.

What reply did they make? 38, *l*.

What answer did He give, and what did they do? 39.

Exposition

1. Whence had Jesus come, and whither was He going? Luke iv. 1 and 14.

2. How was the "lamb" used in Jewish worship? Ex. xxix. 38; Num. vi. 14; also xv. 5, *l*.

3. In what special service was it alone used? Ex. xii. 1–27; Lev. xxiii. 5–8.

4. Of what were this feast and the victim sacrificed, types? Luke xxii. 15–20; 1 Cor. v. 7.

5. What does Isaiah call the Messiah? Isa. liii. 7, *m*.

6. What is meant by taking away sin? Lev. iv. 13–35, particularly *l.*, of verses 20, 26, 31, 35; also Isa. liii. 4–12; 1 John iii. 5; 1 Peter ii. 24; 2 Cor. v. 21.

7. Could the blood of irrational animals take away sin against God? Heb. x. 4; Mic. vi. 6, 7.

8. Could they not relieve from punishment for sins against the ritual or secular laws of Moses? Lev. xvi. 11–14; Num. xix. 14–19; Heb. ix. 13.

9. What relation had these O. T. sacrifices to Christ's work? Heb. x. 1,; ix. 13, 14.

10. How does Christ's offering take away sin? Heb. ix. 26; Gal. iii. 13; also 1 Peter i. 19; ii. 24.

11. Was it sufficient in value to take away the sins of all? 1 John ii. 2; 2 Cor. v. 19.

12. How could John say, "I knew Him not," consistently with Matt. iii. 14? The sign given him prepared him to know Him as the promised Messiah (vs. 34), which, though knowing Him personally, he had not previously done.

13. What is denoted by "abode" or "remaining" in his statement, vs. 32, 33, respecting the descent of the Spirit? John xiv. 16, *l.*; 1 John ii. 27.

14. What then was this descent of the Spirit designed to show? Acts x. 38, *f.*; Heb. i. 9; also Isa. lxi. 1; Luke iv. 18.

15. How did John "manifest Jesus to Israel?" Mal. iii. 1, with Luke iii. 3–6.

16. Who were the two disciples attending John? Vs. 40; probably John the Evangelist was the other.

17. Did personal attendance on Jesus necessarily imply a cordial and intelligent reception of Him as Mediator? John vi. 66, 70; vii. 5.

18. What is the meaning of "Rabbi?" John iii. 2; Matt. xxiii. 8. (Teacher and Master same in Greek.)

19. Was the acceptance of this title inconsistent with His humiliation? Matt. xxiii. 8.

20. Had Jesus a house of His own? Matt. viii. 20.

21. Was He compelled to be poor? Matt. xxvi. 53; 2 Cor. viii. 9.

22. With what hour of our reckoning does the tenth hour agree? John xi. 9.

23. How is the conduct of these disciples afterward spoken of by Jesus? Matt. xix. 28, 29.

24. What farther does Jesus say of the rewards of following Him? John viii. 12, *l*.

25. What are the consequences of declining His service? Matt. x. 33, 38.

SECTION XII.

Jesus selects His first Disciples.

"40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, The Christ. 42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. 43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. 44 Now Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the Law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. 51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."—JOHN i. 40–51.

Who was one of the disciples of John who followed Jesus? 40.

Whom did he first find? 41, *f*.

How did he address Him? 41, *l*.

Did he do more than tell Jesus, and what? 42.

What new name was given Simon, and what does it mean? 42, *l.*

Whither did Jesus go the day following? 43.

Whom did He find, and what was the result? 43, *l.*

Of what city were the three disciples now mentioned? 44.

What news did Philip bring Nathanael? 45.

How did Nathanael receive his statement? 46.

How did Philip propose to remove his skepticism? 46, *l.*

What eulogy did Jesus pronounce on Nathanael? 47.

How did Nathanael express his own praise? 48.

How did Jesus explain His unexpected salutation? 48, *l.*

What evidence of full conviction and faith did Nathanael give? 49.

What assurance did Jesus give him as to the future? 50, *l.*

What did he state as the grounds of this promise? 50, *f.*

What greater things did He at once intimate? 51.

Exposition.

1. What is the meaning of "Messiah," or "Messias" and "Christ?" Ps. ii. 2, *l.*; xlv. 7, *l.*; also Acts ii. 36; iv. 27; x. 38, *f.*

2. Whence was this title of Jesus derived? Dan. ix. 25, 26.

3. Why was it given to Him? Part I., s. vii. qs. 5, 6.

4. To what other name of Simon does Cephas correspond? Matt. xvi. 17, 18; Mark iii. 16; also Gal. i. 18; ii. 8.

5. Which way was Galilee from Bethabara, and where was Bethabara? See maps.

6. To what name in the lists of apostles does Nathanael correspond? Matt. x. 3; Mark iii. 18, the name always joined with Philip.

7. How do we know that the Philip of Acts viii. 5, was not the apostle? Comp. Acts viii. 6–13, and vi. 5; also viii. 34, 40, and xxi. 8.

8. What had "Moses in the Law" written about Christ? Gen. iii. 15; Deut. xviii. 15; also Gen. xlix. 10.

9. What are some leading instances by the prophets? Isa. vii. 14; ix. 6; also liii. 1–12; Jer. xxiii. 5; xxxiii. 15, 16; Dan. ix. 25, 26; Mic. v. 2. See Introd., s. v., §s. 1–15, for fuller citations.

10. Did Jesus ever adduce a similar testimony to Himself? Luke xxiv. 27; John v. 39.

11. Why did Philip call Him "Joseph's son?" Luke iii. 23.

12. Of what country was Nazareth? Luke i. 26.

13. Why was it so contemptuously regarded? John vii. 41, 42, 52; also Acts ii. 7; comp. 2 Kings xvii. 23, *l.*, 24, etc.

14. How was it a privilege to be an Israelite? Rom. ix. 4; xi. 1; also 2 Cor. xi. 22.

15. What divine attribute did Jesus Christ evince in His address to Nathanael? Prov. xv. 3; Heb. iv. 13; also Job xxxiv. 21; Jer. xvi. 17.

16. Was Nathanael's confession the evidence of a true scriptural faith? Acts viii. 37, *l.*; 1 Cor. xii. 3, *l.*; also 1 John iv. 15.

17. How did calling Him "King of Israel" imply a belief of His Messianic character and mission? Comp. Matt. xxvii. 42, and Luke xxiii. 39; also see Mark xv. 32.

18. Can it be shown that "verily, verily," generally precedes very important declarations? John iii. 3, 5, 11; v. 24, 25, etc.

19. What "greater things did Nathanael afterward see?" Luke vii. 11–16; John xx. 19, 20; also Mark v. 2–18; vi. 35–44; John xi. 43, 44; Luke xxiii. 44–46.

20. What incident in Jacob's history is suggested in verse 51? Gen. xxviii. 10–12.

21. What instances can be cited of angelic attendance on Christ? Matt. iv. 11; Luke xxii. 43; also John xx. 12.

22. What relation do they now sustain to Him? 1 Peter iii. 22.

23. What service do they render to His people? Ps. xci. 11; Heb. i. 14.

24. How do we obtain the privilege of "heirs of salvation?" Gal. iii. 26; iv. 7.

25. How, then, can the figurative language here used be explained? Jesus Christ is the medium through whom God ministers to His people, using angels or other subsidiary agencies, all of which are subject to Him, who is Head over all things for His Church.

26. When did some of the disciples witness a literal opening of heaven? Matt. xvii. 5; comp. Acts vii. 55.

27. How may we still enjoy communion with God by Christ Jesus? John xiv. 23; 1 John iv. 15.

SECTION XIII.

John's final Testimony to the character, etc., of Jesus.

"22 After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. 23 And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison. 25 Then there arose a question between some of John's disciples and the Jews about purifying. 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. 27 John answered and said, A man can receive nothing, except it be given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I must decrease. 31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32 And what he hath seen and heard, that he testifieth; and no man receiveth his

testimony. 33 He that hath received his testimony hath set to his seal that God is true. 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. 35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—JOHN iii. 22–36; x. 41.

How was Jesus engaged in Judea after His visit to Jerusalem? 22.

Where was John, and how employed? 23, *f.*

Why did he select that place for his work? 23, *l.*

What subsequent event of his life is here mentioned? 24.

What question arose between his disciples and the Jews? 25.

How did his disciples designate Jesus? 26, *f.*

What report did they give of His ministry and its effects? 26, *l.*

How did John recognize the divine authority of His mission? 27.

What previous declaration respecting Him did he repeat? 28.

How did he figuratively express his satisfaction in witnessing the success of Jesus? 29.

What did he declare as to their respective careers? 30.

By what contrast did he explain the cause of the difference? 31.

How did he describe the divine authority with which Jesus taught? 32.

What does any one do who receives His teaching? 33.

To whom does he then explicitly ascribe that teaching? 34, *f.*

How was the teaching of Jesus infallible? 34, *l.*

What relation of the Father and Son is declared? 35.

What blessing do those receive who believe? 36, *f.*

What is the misery of those who do not believe? 36, *l.*

What did the popular voice declare respecting John's testimony? x. 41.

Exposition.

1. Did Jesus personally baptize, or only by His disciples? John iv. 1, 2.

2. Where were Ænon and Salim? See maps.

3. Why should questions about purifying arise in connection with baptism? 1 Peter iii. 21, with Eph. v. 26, *l.*; also Tit. iii. 5, *l.*

4. What occasion is probably meant in the words "to whom thou barest witness? John i. 30–34.

5. How can you show that Jesus Christ was divinely appointed to His work? Ps. ii. 7; Heb. v. 4, 5; also vi. 20; vii. 21, 28; comp. Ps. cx. 4.

6. In what consisted the honour and dignity of John's office? Mal. iii. 1; Luke vii. 28, *f.*; also Ps. lxxxiv. 10.

7. What is meant by the "bride" in John's figure? Rev. xxi. 2, *l.*; Eph. v. 25; also Rev. xxii. 17; Isa. lxii. 5; comp. Ps. xlv.

8. Who then is the Bridegroom? Same references.

9. What prophecies foretell the increase of Christ's power on earth? Ps. ii. 8; lxxii. 8–11; also Isa. ix. 7; xi. 14.

10. To what did John probably allude by his "decrease?" Luke iii. 19, 20; Mark vi. 23–28.

11. Is Jesus Christ, the Son of God, essentially above all created beings? John x. 30–38, *l.*; Col. i. 15–17; also John xiv. 9; Rev. i. 8.

12. What Scriptures show that He has also been thus exalted as Mediator? Acts ii. 36; v. 31; also Eph. i. 22; 1 Peter iii. 22; Phil. ii. 9, 10.

13. How do you show that in His mediatorial office and person, Jesus spoke by divine authority? John vii. 16; xv. 15, *l.*; also xii. 28; Luke ix. 35; iii. 22.

14. Do any, of their own will, receive His teachings? Rom. viii. 7; 1 Cor. ii. 14.

15. What secures the reception of His teachings? John xiv. 26; xvi. 8.

16. Is Jesus Christ prepared to bestow all needed spiritual blessings? Eph. iv. 7; comp. John xvi. 7, *l.*, with Rom. xii. 3, *l.*; 1 Cor. xii. 7–11.

17. What is the extent of His power in His mediatorial office? Matt. xxviii. 18; Phil. ii. 9, 10, 11; also Rev. xvii. 14.

18. How may the benefits of His work be secured? Acts xiii. 39; Rom. iii. 25–28.

19. What must be their condition who will not believe? Eph. ii. 3, *l.*; 2 Thess. i. 8, 9.

20. Does this condemnation now rest on unbelievers? Gal. iii. 10, and (by contrast) Rom. viii. 1.

21. Is the provided salvation a present salvation? John x. 28; Tit. iii. 5; also 2 Tim. i. 9; 1 Peter i. 8.

22. In what does the blessing of everlasting life consist? John xiv. 3, *l.*; 1 Thess. iv. 17; also 1 John iii. 2, *l.*; Rev. vii. 15–17; xxii. 1–3, 14.

23. What constitutes the misery of condemnation? Matt. xxv. 41–46; 2 Thess. i. 8, 9; also comp. Rev. xxi. 7, 8; Dan. xii. 2, *l.*

24. How ought we to be affected by such truths? Matt. vii. 13, 14; 2 Peter iii. 11, *l.*; also Luke xxi. 34–36; Eph. iv. 22, 23; Heb. iv. 1.

25. What was the effect of John's various testimonies to Jesus? Matt. xxi. 32, *m.*; John x. 42.

SECTION XIV.

The Testimony of Jesus to the office and character of John the Baptist.

"[2] Now when John had heard in the prison the works of Christ, he sent two of his disciples, [3] and said unto him, Art thou he that should come, or do we look for another? [4] Jesus answered and said unto them, Go and show John again those things which ye do hear and see: [5] The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor

have the gospel preached to them. 6 And blessed is he, whosoever shall not be offended in me. 7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? 8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. 9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. 10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye will receive it, this is Elias, which was for to come. 15 He that hath ears to hear, let him hear. 16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, 17 and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. 18 For John came neither eating nor drinking, and they say, He hath a devil. 19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children."—MATT. xi. 2–19.

What did John hear in prison? 2.

Whom did he send to Jesus, and with what message? 3.

What reply did Jesus make? 4.

What "works" did He perform in presence of the messengers? 5.

What blessing does He pronounce? 6.

How did He proceed to address the people? 7.

What unimportant objects of visiting does he mention? 7, *l.*

Why might not a man "in soft raiment" be found in the wilderness? 8, *l.*

By what terms does he designate John? 9.

What prediction does he say was fulfilled in him? 10.

What was his character compared with all before him? 11.

What was his relation to the "kingdom of heaven?" 11, *l.*

How does He indicate the excitement produced by John's preaching? 12.

How did God reveal His will before John came? 13.

By what name did Jesus call John? 14.

In what way did He impress the importance of what He said? 15.

With what does He compare the treatment and reception of John and Himself? 16, 17.

How does He say he was denounced, and on what grounds? 18.

How and on what grounds does He say He Himself was denounced? 19.

How does He conclude His statement respecting this conduct of that "generation?" 19, *l.*

Exposition.

1. Why did John send his disciples to Jesus? Rom. xiv. 5, as to himself, or Eph. iv. 13, *m.*; Col. ii. 7, *f.*, as to them.

2. How does Jesus estimate the testimony of His own works as compared with John's testimony? John v. 36; xiv. 11, *l.*

3. How did John perform the office of a prophet? Comp. Mal. iv. 6, and John i. 7.

4. How was he greater than any preceding prophet? Mal. iii. 1, *f.*

5. How was he less than the least in the kingdom of heaven? Matt. xiii. 17; Heb. xi. 13, 39, 40.

6. Who spoke of himself in similar humble terms? Eph. iii. 8.

7. What did Jesus mean by "being offended" in Himself? 1 Peter ii. 7, 8.

8. How is a right estimate of His character and work evinced? Ps. ii. 12, *l.*

9. What is meant by "the kingdom of heaven suffereth violence?" Luke xvi. 16, *l.*, with Matt. iv. 25.

10. In what sense did Jesus call John "Elias?" Luke i. 17, with Matt. xvii. 12, 13.

11. What did He mean by saying "John came neither eating nor drinking?" Mark i. 6; Luke i. 15.

12. What trait of His own character is represented

by His saying, "the Son of man came eating and drinking? Luke xv. 2; xix. 7.

13. Was moral or religious character properly denoted by such habits? Rom. xiv. 17; 1 Tim. iv. 8, *f.*; also 1 Cor. viii. 8; Phil. iv. 16.

14. How do you explain "wisdom is justified of her children?" Luke vii. 29, 30; Phil. ii. 15.

15. How is this word "children" here used? Luke xvi. 8, *l.*, and John xii. 36.

16. Who then are "children of wisdom?" Prov. viii. 34, 35.

17. How does Paul illustrate God's wisdom? 1 Cor. i. 27, 28.

18. When did the Jews blame Jesus for associating with publicans, etc.? Matt. ix. 10, 11; Luke xv. 2.

19. Had they refused to receive John as a divinely authorized teacher? Matt. xxi. 25–27; Luke vii. 30.

20. What disposition did their inconsistency in rejecting Jesus and John, for opposite reasons, evince? Deut. xxxii. 5, *l.*; John iii. 20.

21. On what principle is association with wicked men justifiable? 1 Cor. ix. 19–22.

22. How did Jesus show His approbation of John's ministry? Matt. xxi. 25; xi. 11.

SECTION XV.

Remaining incidents of the life of John the Baptist, and his Death.

"[14] And king Herod heard of him (for his name was spread abroad): and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him. [15] Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. [16] But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead. [17] For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had

married her. 18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife. 19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20 for Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. 21 And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee; 22 and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. 26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28 and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. 29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb."—MARK vi. 14–29; MATT. xiv. 1–12. Lu iii. 19, 20.

What opinion of Jesus did Herod express? Matt. vs. 1, 2.

What were some other opinions held respecting him? Mark vs. 15.

Why had Herod imprisoned John? Matt. vs. 3.

What did Herodias desire to do with John? Mark vs. 19.

Why could not her wishes be gratified? Matt. vs. 5.

On what occasion did Herod make a feast? 6.

Who were invited to attend? Mark vs. 21.

What amusement did Herodias' daughter afford? Mark vs. 22.

What promise did Herod thereupon make to her? 23.

With whom did she consult, and with what result? 24, 25.

How was Herod affected, and what did he do? 26.

When did John's execution take place? 27, 28

What did the girl do with his head? 28.

What did his disciples do? 29.

Exposition.

1. Of what country was Herod, the tetrarch, called king? Luke iii. 1; xxiii. 6, 7.

2. What instances are given of revelations desired from the dead? 1 Sam. xxviii. 8–11; Luke xvi. 27–30.

3. What was the character of the effect produced on Herod by John's preaching? Matt. xiii. 21, *f.*; Acts xxiv. 25; also xxvi. 28; Hos. vi. 4.

4. Had Philip been dead, would Herod's marriage have been lawful? Lev. xviii. 16, 18.

5. Was it John's duty to reprove him? Eph. v. 11; 2 Tim. iv. 2, *l.*

6. What is said of those who suffer for doing right? Matt. v. 10–12; 1 Peter ii. 19, 20, *l.*; also iii. 14; iv. 13, 14, 16.

7. Whose example is offered for their encouragement? 1 Peter ii. 21–23; Isa. liii. 9.

8. What is the proper meaning of "observed him?" Mark vi. 20, *m.*; Matt. ix. 17, *l.*

9. To what does "convenient" (Mark vi. 21) refer? To the *purpose* of Herodias, an occasion which she could use to effect it.

10. What is a better sense of "before instructed of her mother?" Matt. xiv. 8, urged or pushed forward.

11. Was Herod's oath unlawful as well as rash? Ex. xx. 7; Matt. v. 34.

12. In what respect was it wrong as to its matter? Judg. xi. 30–39; Acts xxiii. 12–15.

13. Would he have done right to break his promise? 1 Sam. xiv. 45; xv. 22.

14. How were his courtiers implicated in his sin? James iv. 17.

15. What is a scriptural description of Herodias? Prov. xxiii. 28; Eccl. vii. 26, *f.*

16. What of Herod, in view of his partial reformation? 2 Peter ii. 20–22.

17. What is illustrated by the character of both? 2 Tim. iii. 3–5, 13.

18. With what kind of sorrow was Herod affected? 2 Cor. vii. 10, *l.*; Matt. xxvii. 4; also Ex. ix. 27; x. 17.

19. How do you show it was not "godly sorrow?" 2 Cor. vii. 11; Tit. i. 16.

20. What illustrations can be given of the pious duty performed by John's disciples? Gen. xxiii. 4; Acts viii. 2; also Luke xxiii. 50–53.

21. In what respects was John's ministry like the Scriptures. John v. 35. *f.*; 2 Peter i. 19, *l.*

22. How were its effects on Herod similar to those of the word of God? Matt. xiii. 20; John v. 35, *l.*

PART III.

THE MIRACLES OF JESUS AND CONNECTED INCIDENTS OF HIS LIFE.

INTRODUCTION.

Character and purpose of the Miracles of Jesus.

1. What do the Scriptures teach was the design and effect of the miracles of Jesus? John ii. 23; xiv. 11, *l.*; also v. 36; Acts x. 38; Heb. ii. 4.

2. Did the proper effect always follow? Matt. xi. 21–23; John xii. 37 (Illustration); Acts iv. 14–22.

3. To what was the failure owing? Mark iii. 5, *f.*; vi. 52.

4. By what power alone is a real conviction of truth produced? John xvi. 8–10, 13; xiv. 16; also Heb. ii. 4, *l.*; 1 Cor. ii. 10–13.

5. What special effect, as to Jesus Himself, was designed by His miracles? Matt. xi. 3–5; John iii. 2.

6. Can you mention some marked illustrations of this effect? John ix. 30–33; xi. 45; also Matt. xiv. 33; Mark vii. 37.

7. What statements does Peter make confirming this view? Acts ii. 22; iii. 16; also iv. 10.

8. What prominent point of difference is there between the miracles of the O. T. and those of Jesus as to the facility of performing them? Comp. Num. xii. 13–15, and Matt. viii. 3; also Luke xvii. 14.

9. How is this specially manifested in miracles of raising the dead? 1 Kings xvii. 21, 22 (also 2 Kings

iv. 31–35), with Luke vii. 11–16 (also John xi. 43, 44).

10. What differences are to be noticed in respect of the magnitude of works of the same kind? 2 Kings iv. 42–44; John vi. 5–13.

11. What differences as to intermediate agencies in performing miracles? 2 Kings ii. 8 (also ii. 20); Matt. ix. 29; xx. 30–34.

12. Even when Jesus employs means, can you show by other similar miracles that he could dispense with them? Comp. John ix. 6; and Mark x. 52; also Mark viii. 22–26, and Matt. ix. 29.

13. What differences are observable as to the moral character of the results, whether destructive or beneficial? Comp. Ex. xiv. 27, 28; also 2 Kings i. 10–12; ii. 23–25, with summary, Matt. xi. 3–5.

14. In whose name or by whose power did Jesus perform miracles? Matt. viii. 3; Mark ix. 25.

15. Even when He seemed to invoke His Father's aid, did He really perform His works of His own power? John v. 17, 21, 26, comp. xi. 41, 42.

16. Who was recognized by Moses and the prophets as the source of their power in working miracles? Ex. xiv. 13; 1 Kings xviii. 36, 42–44.

17. In what terms did the apostles recognize other than their own power? Acts iii. 6; ix. 34; comp. Mark xvi. 17; Luke x. 17; John xiv. 10.

18. Why were the miracles recorded? John xx. 20, 31.

19. What still higher witness of His mission did Jesus have? Matt. iii. 17; xvii. 5; also 2 Peter i. 17.

20. What is said of those who believe on Jesus without having seen His miracles? John xx. 29, *l.*; also xvii. 20, 21.

21. What is a summary classification of the miracles performed by Jesus? Matt. xi. 5.

22. What was the first miracle recorded? John ii. 11; compare previous verses.

NOTE. As intimated in the Preface, the miracles belong to a period of our Lord's life which has not been satisfactorily harmonized. Hence no chronological arrangement of the miracles is here attempted. The order of "Watts and Shimeall," somewhat modified by that of Trench, is, for the most part, followed.

SECTION I.

FIRST MIRACLE: *Water made Wine. Cana of Galilee.*

"1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew); the governor of the feast called the bridegroom, 10 and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. 12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. 13 And the Jews' Passover was at hand, and Jesus went up to Jerusalem, 14 and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up. 18 Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said."—JOHN ii. 1–22.

What occurred in Cana of Galilee? 1.
Who were guests at the marriage? 1, 2.
What did the mother of Jesus tell Him? 3.
What was His reply? 4.
What directions did she give to the servants? 5.
With what vessels was the house supplied, and for what purpose? 6.
What directions did Jesus give the servants? 7.
What further orders did He give them? 8.
How did it appear that the water was made wine? 9.
How does it appear that the wine was of good quality? 10.
What effect was produced by this miracle? 11.
To what place did Christ go, and how long did He remain? 12.
Why did He then visit Jerusalem? 13.
Whom did He find in the temple? 14.
What did He do to them? 15.
What did He say to them, and what reason did He give for His conduct? 16.
What prophecy did these things recall to the minds of His disciples? 17.
What did the Jews ask of Him? 18.
What was His reply? 19.
How did the Jews understand Him? 20.
What did He mean? 21.
When did the disciples recall his words, and with what effect? 22.

Exposition.

1. From what time is "the third day" counted? John i. 43.

2. Where was Cana of Galilee? Maps.

3. Which of the apostles was of this town? John xxi. 2.

4. What disciples now attended Jesus? John i. 40, 42, 45.

5. When did some of these become permanently attached to Him? Matt. iv. 18–22.

6. How long did a Jewish marriage feast usually last? Judg. xiv. 17.

7. What reason had Mary to presume Jesus would work a miracle? Matt. ii. 11; Luke ii. 19; also 29–32, 46–51.

8. Did his use of the term "woman" imply disrespect? Matt. xv. 28; xxvi. 10, 13; also John xix. 26; xx. 15.

9. What is the meaning of "What have I to do with thee?" 2 Sam. xvi. 10; Matt. viii. 29. It means community of sentiment or business.

10. Was there anything in this address inconsistent with a filial temper? Luke ii. 49, with 51; John xix. 26, 27.

11. What did he mean by "mine hour is not yet come?" Luke xxii. 14; John viii. 20. His appointed time for that work.

12. What was the "purifying?" Mark vii. 3, 4, 8; scope of Lev. xv. 2–13, etc.

13. What divine attribute did Jesus evince by this miracle? Col. i. 16.

14. How was this miracle a manifestation of His glory? Luke xvii. 18, with John v. 23.

15. To what extent did His disciples then believe on Him? John iii. 2; ix. 16; also 33; Acts x. 38.

16. Did they then probably fully appreciate His true nature and office? Luke xxiv. 21, 25; Matt. xvi. 21, 22.

17. How many other Passovers are mentioned by John? John v. 1; vi. 4; xi. 55.

18. How is the cleansing of the temple elsewhere mentioned? Matt. xxi. 12.

19. What gave rise to the customs here condemned? Deut. xiv. 24–26.

20. What sign of His authority did Jesus give? Vs. 19, comp. Rom. i. 4, and Acts xvii. 31, *l.*

21. What did He mean by "this temple?" Col. ii. 9, with Heb. viii. 2.

22. What malicious charge was based on this by the Jews? Matt. xxvii. 40; Mark xv. 29.

23. How did His disciples learn to understand this saying? John xiv. 26.

24. Did His zeal extend farther than this high regard for His Father's house? Luke ii. 49; John iv. 34; also ix. 4.

25. What evidence have we of the prophetic character of the language quoted in verse 17? Ps. lxix. 9, with Rom. xv. 3; and 9, with John i. 11; vii. 5; in which O. T. language has a special and definite sense given it by the writers of the New, or the facts recorded.

SECTION II.

SECOND MIRACLE: *Capernaum nobleman's son healed. Cana.*

"43 Now after two days he departed thence, and went into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. 45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. 46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman saith unto him, Sir, come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth. 52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee."—JOHN iv. 43–54.

To what country did Jesus go from Samaria? 43.

What testimony did He give as the result of His experience in "His own country?" 44.

How had the Galileans already become acquainted with Him? 45.

Into what town of Galilee did He come, and what had He done there? 46.

What was the residence of the nobleman who visited Him? 46.

What request did he make, and in what great trial? 47.

How did Christ at first reply? 48.

How did the nobleman press his request? 49.

What assurance did Jesus give him, and with what result? 50.

What news did his servants bring him as he went home? 51.

What inquiry did he make of his servants? 52.

What did he ascertain by comparing dates? 53.

What effect was produced on him and his family? 53.

In what order did this miracle rank? 54.

Exposition.

1. When and where had Jesus performed other miracles? John ii. 23; iii. 2.

2. Why had He left Judea, and how long had He been in Samaria? Comp. John iv. 1–3, 43.

3. Was this the visit to Galilee mentioned Matt. iv. 12? Comp. John ii. 12, 13; iv. 43.

4. To what visit does Matt. iv. 12 refer? John i. 43.

5. What prophecy was fulfilled by His ministry in Galilee? Comp. Matt. iv. 13–17, with Isa. ix. 1, 2.

6. What was peculiarly "His own country," and why? Comp. Luke iv. 23, with 16, *f.*, and Mark vi. 1, 3.

7. What other evidences of the application of the proverb, verse 44, are given? Mark vi. 1–4; Luke iv. 28, 29.

8. How are the statements of verse 45 consistent with the view suggested by this proverb? These "Galileans" may be distinguished from those about Nazareth, or limited to such as went to the feast.

9. How often did the Jews attend the feasts? Deut. xvi. 16.

10. What word is elsewhere used for "noble?" Acts xii. 21; James ii. 8, *f.*

11. To whose court did the "nobleman" probably belong? Luke iii. 1, *m.*; xxiii. 6, 7.

12. Were any other persons of that court followers of Jesus? Luke viii. 3; Acts xiii. 1.

13. Why must he "come down" to visit Capernaum? Matt. iv. 13, *m.*

14. What indications of want of implicit faith are noted? Comp. vs. 48, and 2 Kings v. 11.

15. What other evidences are there of this trait of Jewish character? 1 Cor. i. 22; Matt. xii. 38, 39; also xvi. 4; xxvii. 40–42.

16. Were not signs or miracles designed to produce faith? Mark xvi. 20; Acts iv. 30; also Heb. ii. 4.

17. Why then did Jesus reprove this man for desiring a sign? Matt. xvi. 3; Luke xvi. 29. They were slow to receive the evidence which they had already.

18. Did signs necessarily produce a proper faith? Acts viii. 13–20; John xii. 37; also Matt. xi. 20.

19. May such a faith be secured without signs? John xx. 29; 1 Peter i. 8.

20. Was the "faith" mentioned, vs. 53, different from that of vs. 50? Acts xvi. 34; John xx. 31, *l.*

21. Did Jesus sometimes suspend His working miracles in the "faith" of men? Matt. xiii. 58; Mark vi. 5.

22. On what does He suspend the benefits of His salvation? John viii. 24; xi. 26; also Mark xvi. 16; John iii. 18.

23. To what greater miracle is the conversion of men compared? Eph. i. 19–22.

SECTION III.

THIRD MIRACLE: *The Draught of Fishes by Jesus' word. Disciples called to follow Him. Sea of Galilee.**

"1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, 2 and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. 3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. 4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. 5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. 6 And when they had this done, they enclosed a great multitude of fishes: and their net brake. 7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. 8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken: 10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. 11 And when they had brought their ships to land, they forsook all, and followed him."—LUKE v. 1–11; MARK i. 16–20; MATT. iv. 18–22.

Why did the people press upon Jesus? Luke v. 1.

Where was He walking previously? Matt. vs. 18.

Where was He now standing? Luke vs. 1.

What did He see by the lake? 2.

Whom does Matthew say he also saw? Matt. vs. 18.

How does Luke say the men were at first employed? Luke v. 2.

What were they doing when Jesus first entered the ship? Matt. iv. 18.

What request did He make of Simon, and what did he then do? Luke v. 3.

What direction did He then give to Simon? 4.

What was Simon's reply? 5.

What result followed his prompt obedience? 6.

What is stated to show the greatness of the miracle? 7.

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* Also called Lake of Gennesaret, Sect. x.

What did Simon do on seeing this? 8.

How were he and others affected by what they witnessed? 8.

Who else participated in the feelings of Simon and his company? 18.

What promise did Jesus make to Simon? 10.

Was Andrew also addressed, according to Matt.? 19.

Who else were at this time invited by Jesus to follow Him? 21.

What did these men do when thus invited? Luke 11.

Exposition.

1. By what other name was the Lake of Gennesaret known? Mark i. 16.

2. What was the summary of the preaching which the people so desired to hear? Matt. iv. 17; Mark i. 14.

3. By what other name were these "*ships*" called? John vi. 21, 22.

4. On what other occasion did Jesus teach from a ship? Matt. xiii. 1, 2.

5. What similar miracle is recorded? John xxi. 6.

6. What did the failure of Simon teach him? Ps. cxxvii. 1.

7. What teaching of Scripture did his prompt obedience illustrate? Ps. xxxvii. 3.

8. What scriptural description of Jesus is here confirmed? Ps. viii. 6–8, with Heb. ii. 6–8.

9. What effect ought to be produced by a near view of the divine person or character? Job xlii. 5, 6; Isa. vi. 5.

10. How are fish elsewhere employed to represent men? Jer. xvi. 16.

11. How was the assurance given to Simon verified? Mark xvi. 15; Acts ii. 41; also v. 14; ix. 35; x. 44.

12. Did Simon and his companions now finally abandon their secular pursuits? John xxi. 3.

13. When does it appear they probably did so? Acts vi. 4; viii. 4.

14. What is it to follow Jesus? Matt. x. 32, with 38; John x. 4 and 27.

15. Can we follow Him though He is not on earth? John x. 16, with iv. 14, 15.

16. May we not follow Him unless we see His miracles? John xx. 29; xvii. 20.

17. What are evidences that we follow Him? John xii. 26, *f.*, with 1 John v. 3.

18. How may we learn to follow Him? James i. 5.

19. Is Jesus Christ able to save all who come to Him? Heb. vii. 25.

20. How does He invite all to come? Rev. xxii. 17.

21. Is He willing to save all who come? John vi. 37, *l.*

22. What is the fate of those who will not come? John iii. 18.

SECTION IV.

FOURTH MIRACLE: *Healing the Leper. Probably near Capernaum.*

"12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. 14 And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. 15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. 16 And he withdrew himself into the wilderness, and prayed."—LUKE v. 12–16; MATT. viii. 2–4; MARK i. 40–45.

Who came to Jesus, in what manner, and why? Luke vs. 12.

How does Mark say Jesus felt toward him? Mark vs. 41.

How did He reply to the leper? Luke vs. 13.

What effect immediately followed? Luke vs. 13.

With what strict charge did Jesus dismiss him? Luke vs. 14.

What other directions did He give him? 14.

What was the effect of this miracle? 15.

How does Mark describe the leper's conduct and the result? Mark vs. 45.

How were the people affected by the reports he made? Luke vs. 15.

Whither did Jesus betake Himself? 16.

For what purpose did He retire? 16.

Exposition.

1. What were the most prominent marks of leprosy? Lev. xiii. 3, 7, 15, 20.

2. What was the leper's ceremonial condition? Lev. xiii. 46.

3. What course was he obliged to adopt? Lev. xiii. 46; 2 Kings xv. 5.

4. Could the disease be healed? Lev. xiv. 3, 4, 8.

5. Was it, however, very obstinate and very often incurable? 2 Kings xv. 5; see also Lev. chap. xiii.

6. Is prostration before Jesus always to be considered an act of religious worship? Esth. viii. 3; Matt. xviii. 26.

7. What, however, was generally its character? Matt. ii. 11; Mark iii. 11; also Luke viii. 28; Rev. v. 8, 14.

8. Was it necessary for Jesus to touch the leper in order to heal him? Matt. ix. 2; John v. 8.

9. Of what spiritual condition was leprosy a type? Comp. the terms used, Lev. xiv. 6, and Num. xix. 8, with Ps. li. 7, and xxxviii. 3–7.

10. What may its entire defilement of the man represent? Jer. xvii. 9; Eph. ii. 5, *f.*

11. What does the inveterate character of the disease represent? Jer. xiii. 23, *l.*; Rom. v. 6–8.

12. What may the leper's exclusion from society represent? 2 Cor. vi. 14; Eph. v. 11.

13. What do the consequence of sin and the result of uncured leprosy illustrate? Rom. vi. 23, *l.*; James i. 15, *l.*

14. What does the miraculous cure of Naaman illustrate? 2 Kings v. 1–14, with Tit. iii. 5, *l.*, and Ps. li. 2, 7.

15. Why are men so unwilling to be cured of sin? Rom. x. 3; John iii. 19, 20; also Rom. viii. 7.

16. What provision is made for our spiritual healing? 1 John i. 7, *l.*, and 9.

17. How are we taught to approach God in prayer? Matt. xxi. 22; xxvi. 42, *l.*

18. What does the leper's urgency teach us? Luke xiii. 24; xviii. 1–7.

19. How are we assured of Jesus' compassion and willingness to cleanse us? Rom. v. 8; John vi. 37, *l.*; also Matt. xi. 28–30.

20. Why was the leper charged to tell no man? Mark i. 45, *m.*; John vi. 15.

21. Why was he sent to the priest? Lev. xiv. 2.

22. Were these directions inconsistent? Compare the language of Mark xvi. 8, and Matt. xxviii. 8.

23. By what power did Jesus perform this miracle? Luke iv. 36; John v. 21, *l.*; also Luke vii. 14.

24. Why did He spend so much time in prayer? John xvii. 11, 20.

25. Of what benefit are His prayers to us besides the blessing they procure for us. 1 Peter ii. 21; Heb. xii. 2.

SECTION V.

The Visit of Jesus to Nazareth and His rejection.

"16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 to preach the acceptable year of the Lord. 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this Scripture fulfilled in your ears. 22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? 23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. 24 And he said, Verily I say unto you, No prophet is accepted in his own country. 25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. 27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. 28 And all they in the synagogue, when they heard these things, were filled with wrath, 29 and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. 30 But he passing through the midst of them went his way."—LUKE iv. 16–30.

To what place did Jesus come? 16.
What portion of His life had been spent there? 16.
What did He do on the Sabbath-day? 16.
Was this usual for Him? 16, *m.*
What book was given to Him to read? 17.
What description did He read in the book? 18, 19.
What kind of attention did his conduct attract? 20.
What did He say of the fulfilment of what He read? 21.
What effect had His address on the people? 22.
What opinion of Him was expressed by some? 22.

How does He represent their fault-finding? 23.
How does He explain it? 24.
By what example does He defend His attention to other places? 25, 26.
What other example does He adduce for the same purpose? 27.
What feeling did the people manifest? 28.
What did they attempt to do to Him? 29.
How did He prevent their success? 30.

Exposition.

1. Was this probably the first visit of Jesus to Nazareth after entering on His ministry? Verses 14, 15; Matt. iv. 12.

2. Are synagogues mentioned in the Old Testament? The word occurs in our version, Ps. lxxiv. 8; but perhaps a better translation is "assemblies" for places of worship, as no satisfactory evidence for the existence of synagogues previous to the captivity can be found.

3. For what purpose were synagogues used in the time of Jesus and His apostles? Matt. vi. 5; Acts ix. 20; also xiii. 5, 15; xv. 21.

4. What was the custom of Jesus and His apostles here mentioned? Matt. xiii. 54; Acts xviii. 4; also xiii. 14, etc.

5. In what sense other than for the building is the word used? Luke xxi. 12; Acts ix. 2.

6. Who were the chief officers mentioned in Scripture? Verse 20; Mark v. 22.

7. What does the word "minister" mean, as here used? Matt. xx. 26, with xxiii. 11.

8. What verbal differences appear between the language of vs. 18, 19, and the passage quoted from Isaiah? Isa. lxi. 1, 2; lviii. 6, *l.*

9. Do the sentiments expressed in the two passages agree?

10. What other places illustrate the same mode of quoting the O. T. Scriptures by giving the sense without the exact terms of the passage? Matt. ii. 6, with Mic. v. 2; Matt. xxi. 5, with Zech. ix. 9; also Luke iii. 4–6, with Isa. xl. 3–5.

11. How does it appear from the Scriptures that Jesus was the fulfilment of this prophecy? Matt. v. 2, and John vii. 46; also Luke viii. 1; xxiv. 19; Acts iii. 22, 23.

12. How do you show that Jesus preached to the poor? James ii. 5; Mark xii. 37.

13. What promises are made in Scripture to the broken-hearted? Ps. li. 17; xxxiv. 18; also cxlvii. 3; Isa. lvii. 15; lxvi. 2.

14. How are such healed? Matt. v. 4.

15. To what are we by nature captives? Rom. vi. 16.

16. What has Jesus done to deliver the captives? 1 Peter i. 18, 19.

17. Who are the blind? 2 Cor. iv. 4.

18. How does Jesus recover their sight? 2 Cor. iv. 6.

19. Of what principle of the divine government do the cases cited, vs. 25–27, as well as the course of Jesus toward the people of Nazareth, furnish illustrations? Rom. ix. 18; Luke x. 21, *l.*; also Hos. ii. 23.

20. Are any rejected who do not deserve condemnation? John iii. 19, 20; Rom. viii. 6; also x. 12, 13; Gen. xviii. 25; Mark xvi. 16.

21. Did Jesus probably use miraculous means to escape? John viii. 59; x. 39.

22. Why were the people of Nazareth so offended? John iii. 20.

23. Why do natural men hate the truth? Rom. viii. 7; 1 Cor. ii. 14.

SECTION VI.

FIFTH MIRACLE: *Healing the Demoniac at Capernaum.*

"31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. 32 And they were astonished at his doctrine: for his word was with power. 33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, 34 saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. 36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. 37 And the fame of him went out into every place of the country round about."—LUKE iv. 31–37; MARK i. 22–28.

To what city did Jesus repair, and how did He act on the Sabbath? Luke vs. 31.

How were the people affected by His preaching? 32.

How does Mark describe His preaching? Mark vs. 22.

Who is specially named in the synagogue? Luke vs. 33.

How did he address Jesus? 34.

What reply was made by Him? 35.

What event at once followed? 35.

How did this miracle affect the people? 36.

How did they express their feelings? 36.

To what extent did the report of this miracle spread? 37.

Exposition.

1. Did Jesus now merely visit Capernaum, or make it, for a time, his residence? Matt. iv. 13.

2. Where was Capernaum, and which way from Nazareth? Matt. iv. 13, *l.*, and map.

3. What prophecy was fulfilled by this event? Matt. iv. 15, 16, with Isa. ix. 1, 2.

4. In what did the "doctrine" of Jesus or manner of teaching excel that of the Scribes? Mark i. 22; John iii. 3; also xiv. 11; Acts xiii. 12.

5. How may the statement of Luke vs. 35, "hurt him not," be reconciled with Mark vs. 26, "had torn him?" The word used by Mark is better rendered "convulsed," which does not imply a serious injury.

6. Who addressed Jesus, the man or the unclean spirit? Comp. Mark i. 24, and Matt. viii. 28, 29. The spirit spoke by the man.

7. What great power did this evil spirit represent? Matt. ix. 34; xii. 24.

8. What was proved by Jesus' casting out devils? 1 John iii. 8, *l.*; Luke xi. 20.

9. What ancient prophecy was thus illustrated? Gen. iii. 15.

10. How did Jesus show that He was not in collusion with the devil? Matt. xii. 25–27, etc.

11. How can the real personality of these spirits be proved? By the personal acts ascribed to them; as Matt. viii. 30–33; Mark i. 34; iii. 11, etc.

12. What destruction did the devils apprehend? Matt. viii. 31; Rev. xx. 3. Their overthrow and banishment from earth.

13. How was Jesus the "Holy One of God?" Ps. xvi. 10; Luke i. 35.

14. How could the devils know Him? Matt. iv. 3; James ii. 19.

15. Do the devil and wicked spirits continue to injure men? 1 Peter v. 8; 2 Cor. iv. 4.

16. How may they be successfully resisted? 1 Peter v. 8, 9; Eph. vi. 12, etc.

17. What assurance of safety is provided? Rom. viii. 38, 39.

18. Since even devils may know Jesus, does a mere belief of His true person and nature secure salvation? Acts viii. 13–20.

19. Why did many witnesses of the miraculous power of Jesus yet fail of salvation? John iii. 19, 20; v. 40.

20. What is a true saving faith in Christ Jesus? Rom. x. 9, 10; Phil. iii. 9.

SECTION VII.

SIXTH MIRACLE: *Healing Peter's wife's mother. Capernaum. With a summary of other miraculous works and other labours of Jesus throughout Galilee.*

"38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. 40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. 41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ. 42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. 43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. 44 And he preached in the synagogues of Galilee."—LUKE iv. 38–44; MARK i. 29–39. Matt. viii. 14–17.

Whither did Jesus go from the synagogue? Luke vs. 38.

For whom was His help besought? 38, *l.*

How did He comply with the request made? 39.

What evidence of a complete cure is mentioned? 39, *l.*

What took place at "sun setting?" 40.

How did the devils show their subjection to Him? 41.

How and why did He rebuke them? 41, *l.*

Where did He go, and at what time, the next day? 42. Mark vs. 35.

Who followed Him, and with what purpose? 42, *l.*

What reply did He make to their request? 43.

Who are specially mentioned by Mark among those following Him? Mark 36.

Whither did He go and how was He employed? 38, 39.

Exposition.

1. Did Peter continue to sustain the marriage relation after becoming an apostle? 1 Cor. ix. 5.

2. What duty do ministers owe to the sick? James v. 14.

3. How ought those who are restored to health show gratitude to God? Rom. xii. 11, 13; Ps. lvi. 12, 13.

4. What encouragement is afforded us by the prompt attention of Jesus? Ps. lv. 22, *f.*; Eph. vi. 18.

5. Is He as ready and sympathizing now as when on earth? Heb. xiii. 8.

6. Why were the sick brought to Him at sun-down? Either as a period of leisure or because the Sabbath was just over. Luke xiii. 14, *l.*; comp. Gen. i. 5, *l.*, Luke xxiii. 56, *l.*

7. What prophecy was illustrated by the ministrations of Jesus to the sick? Isa. liii. 4, with Matt. viii. 17.

8. Why did He refuse the homage of the devils? Either to prevent the charge of collusion, Matt. xii. 24, or to suppress a premature publicity, and so avoid occasioning disturbance. John vi. 15.

9. What mediatorial office did Jesus perform chiefly in Galilee? Matt. xxi. 11; John vii. 40; also vi. 14, *l.*

10. How does He now execute this office? John xx. 31, *f.*; xiv. 26. See Sh. Cat., q. 24.

11. How was He constantly employed while on earth? Mark i. 39; Acts x. 38, *m.*

12. Why did He need to pray? Heb. ii. 17; v. 8.

13. What is the list of cures He effected as given Matt. iv. 24?

14. From what countries were the crowds collected who followed Him? Matt. iv. 25.

15. In what Christian duties are we instructed by His example, here given? Rom. xii. 11; 1 Thess. v. 17.

16. What is the relation of Christian ministers to God? 1 Cor. iii. 7–9.

17. How may they represent their Lord and Master? 2 Cor. v. 20.

18. What reward is promised to those who follow Him in the faithful performance of the duties of their office? Dan. xii. 3, *l.*; 1 Peter v. 4, *l.*

SECTION VIII.

SEVENTH MIRACLE: *Healing the Centurion's servant. Capernaum.*

"1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. 2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die. 3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. 4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: 5 For he loveth our nation, and he hath built us a synagogue. 6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: 7 wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. 8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh: and to my servant, Do this, and he doeth it. 9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. 10 And they that were sent, returning to the house, found the servant whole that had been sick."—LUKE vii. 1–10; MATT. viii. 5–13.

Into what place did Jesus enter? Luke vs. 1.
Whose servant was lying ready to die? 2.

How was he regarded by his master? 2, *m.*

Whom did the centurion send to Jesus, and with what message? 3.

How did they perform their office? 4, *f.*

What reason did they urge to secure compliance? 4, *l.*, 5.

What other messengers did he send? 6.

With what message were they charged? 6, *l.*, 7, 8.

What consideration led the centurion to rely on the mere word of Jesus? 8.

How does Matthew represent the centurion's course? Matt. vs. 8, 9.

How was Jesus affected by the centurion's faith? Luke vs. 9.

What was the result of the application? 10.

Exposition.

1. How can you show that Matthew and Luke relate the history of the same event? Comp. Matt. viii. 5, and Luke vii. 1, with subjects of preceding chapters in each.

2. How do you reconcile the apparent discrepancies between Matt. viii. 5, 6, and Luke vii. 3, and 6, *l.*? John iv. 1, 2; xix. 1; Gen. xvi. 11 and 13; Ex. xviii. 6, 7; Matt. xx. 20, with Mark x. 35, show how actions are often ascribed to persons, which are done by their orders or authority. Nor is it strange if the centurion, in his great anxiety, after sending messengers, went himself.

3. What was a centurion? Originally a Roman commander of one hundred men.

4. What scriptural law of the relation of masters and servants is here illustrated? Eph. vi. 9; 1 Tim. vi. 1, 2; also Col. iv. 1.

5. Where do the Scriptures recognize the building of a house for God's worship as a pious act? 1 Kings viii. 18; Hag. i. 2, 3, 4, etc.

6. Can you name any other Roman officer who became a disciple of Christ Jesus? Acts x. 1, etc.

7. How are such cases of Gentile converts comprehensively described? John xi. 52, *l.*

8. How is the centurion's humility illustrated? Comp. Luke vii. 6, with xv. 19; Acts x. 25.

9. How must God be approached in prayer? James iv. 10; 1 Peter v. 6.

10. What special encouragement is given to the humble? Matt. xviii. 4; Ps. ix. 18; also Isa. lvii. 15.

11. What other grace is united with humility? Luke xv. 18; xviii. 3.

12. What is meant by "under authority?" Rom. iii. 9; vi. 15; also 1 Cor. vi. 12; ix. 20; Gal. iii. 25, show the use of "under" to denote the relation of any one to a system or order.

13. In what sense is "kingdom of heaven" here used? Matt. v. 3; xviii. 3; also Luke xiii. 18.

14. By what figure are heavenly joys often set forth? Matt. xxii. 3, 10; comp. xxv. 10, Luke xiii. 29, xxii. 30.

15. Why were the Jews called "children of the kingdom?" Deut. vii. 6; Jer. ii. 3, *f.*

16. Why might peculiar faith be expected of them? Rom. iii. 1, 2; ix. 4.

17. Was not the gospel originally designed for Gentiles as well as Jews? Gen. xii. 3, *l.*; Acts x. 35; also Gen. xxviii. 14, *l.*; Rom. x. 11–13.

18. How is the punishment of the wicked elsewhere described? Rev. xiv. 10, *l.*; 2 Thess. i. 9.

19. For what class of persons is it threatened? Luke xiii. 27, *l.*; John iii. 36, *l.*

20. What measure of blessing is connected with faith? Mark ix. 23; John xi. 40; also Matt. xv. 28.

21. Under what limitation are such promises to be received? Matt. xxvi. 42; 1 John v. 14.

SECTION IX.

EIGHTH MIRACLE: *Raising the widow's son from the dead. Nain.*

"11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. 12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he delivered him to his mother. 16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. 17 And this rumour of him went forth throughout all Judea, and throughout all the region round about."—LUKE vii. 11–17.

To what place did Jesus go from Capernaum the next day? 11.

Who went with Him? 11, *l.*

Whom did He meet near the gate of the city? 12.

What is mentioned as aggravating the mother's sorrow? 12, *m.*

With what feelings did Jesus regard the bereaved widow? 13.

What comforting words did He address to her? 13, *l.*

How did He show His prompt sympathy? 14.

What did He say to the corpse? 14, *l.*

What immediate result followed? 15.

What effect was produced on the multitude? 16.

By what name did the people call Jesus? 16, *m.*

What did they also say God had done? 16, *l.*

Exposition.

1. What other miracles of raising the dead by Jesus are given? Matt. ix. 23–26; John xi. 40–44.

2. Why does Luke mention the crowds following Jesus? Acts xxvi. 26, *l.*; iv. 16.

3. Where was Nain? Maps.

4. What exceptions were allowed to the rule that burials must be outside the city? 2 Chron. xxiv. 15, 16; 2 Kings ix. 27, 28; also xiv. 20.

5. What divine grace toward men is illustrated by the feelings of Jesus to the widow? Ps. ciii. 13; Isa. xlix. 15.

6. What eminently distinguishes Jesus as Mediator? Heb. iv. 15; v. 2, *f.*

7. What other instances of similar tenderness can be given? Matt. xv. 22; xx. 34; also Mark v. 19.

8. How could He avoid ceremonial uncleanness in touching a dead body? Heb. vii. 26, *m.*

9. What divine attribute did He evince by this miracle? John v. 21; Rom. iv. 17, *m.*

10. How did His mode of raising the dead differ from those of Elijah and Paul? Comp. vs. 14, *l.*, with 1 Kings xvii. 21; Acts xx. 10.

11. What difference from that of Peter? Acts ix. 40.

12. How do the Scriptures describe grief for an only son? Jer. vi. 26, *m.*; Zech. xii. 10, *m.*; also Amos viii. 10.

13. How are we assured of the perpetuity of the divine compassion? Isa. xxv. 8, *l.*; Rev. xxi. 4, *f.*

14. What popular opinion of Jesus did this miracle foster? Luke xxiv. 19, *l.*; John vi. 14, *l.*

15. How did the O. T. Scriptures seem to favour this view? 1 Kings xvii. 17–24; 2 Kings iv. 32–37.

16. What are summary accounts of the extent and fame of the labours of Jesus? Acts x. 38; Luke xxiii. 5, *l.*

17. What great and consoling truth is illustrated by this miracle? 1 Thess. iv. 14, *l.*; 1 Cor. xv. 22, *l.*

18. What do we learn of God's readiness to bestow blessings from this narrative? Isa. lxv. 24.

SECTION X.

NINTH MIRACLE: *Stilling the tempest on the Lake, and some incidents preceding. Lake of Gennesaret.**

"18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. 19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. 20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. 21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father. 22 But Jesus said unto him, Follow me; and let the dead bury their dead. 23 And when he was entered into a ship, his disciples followed him 24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. 25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish. 26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. 27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?"—MATT. viii. 18–27; MARK iv. 35–41; LUKE viii. 22–25, and ix. 57–62.

Whither did Jesus propose going with his disciples? Matt. vs. 18.

At what time of day does Mark say they embarked? Mark vs. 35.

Who came to Jesus, and what did he propose? Matt. vs. 19.

What reply did Jesus make to him? 20.

What did another of His disciples propose? 21.

What directions does Luke say Jesus had given him? Luke ix. 59, *f*.

What reply did Jesus make to his offer? Matt. vs. 22.

What other application does Luke record? Luke vs. 61.

How did Jesus reply to this? 62.

What occurred after they had embarked on the lake? Matt. vs. 24.

What were the consequences to the ship? 24, *m*.

What additional danger is mentioned by Mark. Mark vs. 37, *l*.

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* Or Sea of Galilee, Sec. III.

Where was Jesus, and in what condition? vs. 38, *f.*
How did the disciples address Him? Matt. vs. 25.
What other language of this address does Mark record? Mark vs. 38, *l.*
How did Jesus reproach them? Matt. vs. 26, *f.*
How did He then speak to the winds and the sea? 26, *l.*
With what effect was this followed? 26, *l.*
How were the disciples affected? 27.
What did they say in view of the miracle? 27, *l.*

Exposition.

1. To what series of parables did the events here recorded probably immediately succeed? Matt. xiii. 3–50; Mark iv. 1–34. Mention the names of the leading parables.

2. With what design did Jesus probably answer the Scribe? Luke xiv. 33.

3. What were some distinguishing marks in the character of the Scribes? Luke xi. 46; xx. 46.

4. What Scriptures did His answer illustrate? 2 Cor. viii. 9; Phil. ii. 8.

5. What terms of discipleship are illustrated by the reply to the second applicant? Matt. x. 37, 39; John xii. 25.

6. What Christian duties are inculcated in the reply to the third? Gal. vi. 9; Heb. xii. 1–3.

7. What is proved as to his nature, by his sleeping on the ship? Heb. ii. 14, *f.* Rom. viii. 3, *m.*; also 1 Tim. ii. 5, *l.*

8. To whom do the Scriptures ascribe the control of the sea? Job xxxviii. 11; Ps. lxv. 7, also lxxxix. 9; cvii. 29; Nah. i. 4.

9. What then is proved as to His nature by His commanding a calm? 1 Tim. iii. 16, *f.*; Rom. ix. 5, *l.*

10. Why did the disciples justly deserve rebuke? Joel xii. 37, *f.*; Phil. iv. 6, 7.

11. What is the measure of our responsibility? Luke xii. 47, 48, *l.*; 1 Tim. i. 13, also John xv. 22.

12. What ought to be the effect of every display of God's power? Ps. xxxiii. 8.

13. What are some of the most remarkable displays of divine power over the waters, mentioned in the O. T? Ex. xiv. 16–29; Josh iii. 13–17; also 2 Kings ii. 8.

14. Do the Scriptures expressly ascribe such to God's power, and not man's? Ps. cvi. 9; Isa. lxiii. 12, also li. 10; Ps. cxxxvi. 13.

15. How do the Scriptures encourage prayer, though God may appear unmindful? Luke xviii. 7, *l.*, and 8, *f.*; Matt. xv. 22–28.

16. What benefit is designed by such trials of faith? James i. 4.

17. What divine attributes encourage this perseverance in prayer? 2 Chron. xxx. 9, *l.*; James v. 11, *l.*

18. Can you relate other incidents, also illustrating the union of the divine and human natures of Jesus Christ? Luke xxiii. 43, with 46; John xi. 35, with 43.

SECTION XI.

TENTH MIRACLE: *Healing the Demoniacs and the destruction of the swine. Gadara, south-eastern shore of the Lake of Gennesaret.*

"1 And they came over unto the other side of the sea, into the country of the Gadarenes. 2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, 3 who had his dwelling among the tombs; and no man could bind him, no, not with chains: 4 because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. 5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. 6 But when he saw Jesus afar off, he ran and worshipped him, 7 and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that

thou torment me not. 8 For he said unto him, Come out of the man, thou unclean spirit. 9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. 10 And he besought him much that he would not send them away out of the country. 11 Now there was there nigh unto the mountains a great herd of swine feeding. 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them. 13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. 14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. 15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting and clothed, and in his right mind: and they were afraid. 16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. 17 And they began to pray him to depart out of their coasts. 18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. 19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. 20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel."—MARK v. 1–20; MATT. viii. 28–34; LUKE viii. 26–39.

Into what region did Jesus come, and who met Him? Mark vs. 1, 2.

Where did this man make his dwelling? 3.

What evidences of his being possessed by a devil are given? 3, 4.

What additional facts are mentioned by Matthew? vs. 28, *l.*

What are mentioned by Luke? vs. 27, *m.*, 29, *l.*

How did the man spend his time night and day? Mark vs. 5.

What did he do on seeing Jesus? 6.

What did he say to Jesus? 7.

To what command of Jesus was this a reply? 8.

What does Luke say he gave as his name, and why? Luke vs. 30, *l.*

What request does Luke say he made of Jesus? 31.

How does Mark state the terms of the request? vs. 10.

How does Luke relate the next request made of Jesus? vs. 32.

What occurred when Jesus had granted the request? Mark vs. 13.

What did the keepers of the swine do? 14.

What did the people do on hearing their account? 15.

What did they witness and hear from others? 15, *l*, 16.

What request did they make of Jesus? 17.

What reason does Luke give for their making this request? vs. 37, *l*.

When Jesus left, what favour did the man ask? Mark vs. 18.

What reply did Jesus make to him? 19.

What did the man then do? 20.

Exposition.

1. How is the use of "Gadarene" (Mark and Luke), and Gergarene (Matthew), for the same people, to be explained? Either that the locality mentioned, was on the confines of the two regions, and, in the frequent changes of the times, might be designated by the one name as well as the other; or there may be a various reading in Matthew, of *Gergarene*, for *Gadarene*, in Mark.

2. How is the mention of two demoniacs by Matthew reconciled with the mention of but one by Mark and Luke? Two includes one, and one does not exclude two.

3. How is Mark's use of "always" (v. 5.) to be explained? Continually. Luke xxiv. 53; Heb. xiii. 15.

4. How can it be shown that these affections were owing to the personal presence and agency of evil spirits, and were not merely diseases? See distinction, Matt. iv. 24; viii. 16; also Mark i. 25, 34.

5. Can you show that the same infirmity was sometimes due to natural causes, and sometimes to satanic power? Comp. Matt. ix. 32, and Mark vii. 32.

6. How does it appear that this satanic power varied in its effects? Mark ix. 17–22.

7. What reason had the devils to fear Jesus? Acts x. 38; 1 John iii. 8, *l*.

8. What other occasion of possession by more than one devil is mentioned? Mark xvi. 9.

9. What is meant by the "deep?" Rev. xx. 3.

10. What reason have we to believe that men may now be possessed of devils? 2 Tim. ii. 26; 1 Pet. v. 8.

11. How may such be delivered? 1 Pet. v. 9, *f.*; James iv. 7, *l.*

12. What other evidence of the power of Jesus over devils can be given? Luke ix. 1; x. 17, 18.

13. To what class of animals, under Moses' law, did swine belong? Lev. xi. 7.

14. On what principle may this destruction of swine by Jesus be defended? Ps. xxiv. 1; Job xli. 11, *l.*

15. What effect is produced on men's minds by manifest tokens of the divine power? 1 Kings xvii. 18; Job xlii. 6.

16. Why may men be thus affected, and yet not be made better? Job xxi. 14; 1 Cor. ii. 14.

17. Why did this man, when healed, desire to remain with Jesus? Ps. cxvi. 1, 12; ciii. 1–2.

18. What should be the effect of God's goodness on our own souls? Rom. ii. 4, *l.*; 1 John iv. 19.

19. And to what conduct should it lead us? Ps. lxvi. 16; 2 Cor. v. 15, *l.*

20. What ought to be the character of such persons? 1 Pet. ii. 12; Tit. ii. 12.

21. If not made better by God's goodness, what other effect may it produce? Rom. ii. 5; 2 Pet. ii. 22.

SECTION XII.

ELEVENTH MIRACLE: *Healing the man with the palsy: with Jesus' avowal of his authority to forgive sins. Capernaum.*

"1 And again he entered into Capernaum, after some days; and it was noised that he was in the house. 2 And straightway many were

gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. 3 And they come unto him, bringing one sick of the palsy, which was borne of four. 4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. 5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. 6 But there were certain of the Scribes sitting there, and reasoning in their hearts, 7 Why doth this man thus speak blasphemies? who can forgive sins but God only? 8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? 9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? 10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house. 12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."—MARK ii. 1–12; MATT. ix. 2–8; LUKE v. 17–26.

Into what cities did Jesus enter? Mark vs. 1.

How is the crowd of his hearers described? 2.

Who are particularly mentioned by Luke? Luke vs. 17.

What evidence does Luke give as to the number of miracles wrought by Jesus, on this occasion? vs. 17, *l.*; with vs. 15, *l.*

How was the sick man brought? Mark vs. 3.

How was Jesus engaged when this occurred? Luke vs. 17, *f.*

By what means was the man placed before Jesus? Mark vs. 4.

On what grounds did Jesus proceed to relieve him? 5.

In what language did He address him? 5, *l.*

How were the Scribes and Pharisees engaged? Luke vs. 21.

What did they finally say? Mark vs. 7.

Was Jesus ignorant of their cavilling thoughts? 8.

How did He address them? 8, *l.*, 9–11.

How did He, while speaking to them, prove His authority to forgive sins? 10, 11.

What immediately followed His addressing the man? 12.

With what emotions did the crowd behold the result? 13, *l.*

Exposition.

1. What narrative does this seem most naturally to follow? Matt. viii. 28–34.

2. What city was called "His own city?" Matt. iv. 13.

3. For what purpose were the Scribes and Pharisees present? Matt. xxii. 15; Luke xi. 54, *f.*

4. Who are meant by "Doctors of the Law?" 1 Tim. i. 7; Luke v. 21.

5. Who were the subjects of healing, denoted by "them" vs. 17 (Luke), *l*? Comp. Mark ii. 2.

6. In what work was Jesus engaged constantly? Matt. iv. 17; xi. 1, also Mark i. 14; Luke viii. 1.

7. What is meant by the "power of the Lord?" Acts iii. 13–17; iv. 7.

8. What different meaning has "power" in Matt. xxviii. 18? Matt. xxi. 23; Comp. 1 Cor. xv. 24, *l.*, also Luke iv. 36.

9. Was "palsy" or paralysis ever attended with pain? Matt. viii. 6.

10. In what shape were the roofs of houses constructed? 1 Sam. ix. 25; Acts x. 9.

11. With what were they generally covered? Ps. cxxix. 6.

12. What other instances of excessive crowds attending the ministry of Jesus are given? Luke viii. 19; xii. 1.

13. What divine attribute did Jesus evince in perceiving the faith of the applicants and the cavils of His enemies? 1 Sam. xvi. 7; Ps. cxxxix. 2, *l.*, 4.

14. What duty is inculcated by the efforts of the sick man and his friends to reach Jesus? Luke xiii. 24.

15. Is a blessing specially promised to a faithful seek-

ing? 2 Chron. xv. 2; Ps. cxxxviii. 6, also Jas. iv. 3, by contrast.

16. How does power to forgive sins appear to be a divine right? Ps. cxxx. 4; xxxii. 5, also ciii. 3; Isa. xliii. 25.

17. What proof can be given that this power belongs to Jesus? Acts v. 31, *l.*; Col. iii. 13, *l.*

18. What is blasphemy? John v. 18, *l.*; x. 33, *l.*

19. How did Jesus blaspheme if not truly God? John x. 33.

20. When He sustained His authority by a miracle, why did not the Scribes and Pharisees believe? John x. 26; v. 40, also viii. 47.

21. Why do many now fail to believe? Heb. ii. 3, *f.*; 2 Peter ii. 15, also Jas. i. 22.

SECTION XIII.

TWELFTH MIRACLE: *Raising Jairus' daughter. Capernaum.*

"22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, 23 and besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. 24 And Jesus went with him; and much people followed him, and thronged him."——"35 While he yet spake there came from the ruler of the synagogue's house certain which said, Thy daughter is dead; why troublest thou the Master any further? 36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. 37 And he suffered no man to follow him, save Peter, and James, and John the brother of James. 38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. 39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead but sleepeth. 40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. 41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. 42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. 43 And he charged them

straitly that no man should know it; and commanded that something should be given her to eat."—MARK v. 22–24, 35–43; MATT. ix. 18–19, 23–26; LUKE viii. 41, 42, 49–56.

Who now approached Jesus? Mark vs. 22.

What request did he make? 23.

How does Matthew represent the child's condition? Matt. vs. 18, *l.*

How does Luke represent it? Luke vs. 42.

What did Jesus do on hearing the request, and who attended him? Mark vs. 24.

What message was sent the ruler from home? 35.

How did Jesus comfort him? 36.

Which of the apostles were admitted into the house? 37.

What was witnessed on their entering? 38.

What did Jesus say to the crowd of mourners? 39.

How did they receive His statement respecting the child? 40, *f.*

What did He then do? 40, *m*, and *l.*

How did He address the dead damsel? 41.

What did she at once do? 42.

How were the beholders affected? 42, *l.*

What charges did Jesus give? 43.

Exposition.

1. Where was Jesus speaking when addressed by Jairus? Matt. ix. 9, 10 with Luke viii. 41.

2. With what Old Testament name does Jairus correspond? Numb. xxxii. 41; Judges x. 3.

3. How do you reconcile the various accounts of the child's condition? Having left his child so low, Jairus might reasonably suppose her "even now dead," and in his earnest desire for help have used both expressions.

4. Does not Mark's fuller account of this miracle show that his Gospel is not an abridgement of Matthew's?

5. Of what was "laying on hands" significant? Mark xvi. 18; Acts viii. 19, also ix. 17.

6. Of what religious act was it also a sign? Gen. xlviii. 9, 14, 20; Matt. xix. 13.

7. Of what signification was it in offering sacrifices? Lev. xvi. 21.

8. What does it mean used in setting apart men to office? 1 Tim. v. 22; 2 Tim. i. 6, also Acts xiii. 3.

9. What was the state of the messenger's mind who told the ruler not to "trouble the Master?" Matt. xiv. 31, *l.*; xxviii. 17, *l.*

10. What is the duty of all as to the power of Jesus? 2 Chron. xx. 20, *l.*; 1 John iii. 23.

11. What is the promise to those, who truly believe? 1 Pet. ii. 6.

12. What is the consequence of not believing? Isa. vii. 9; Heb. iii. 18, 19.

13. With reference to what fact did Jesus properly call "death" "sleep?" Comp. John xi. 11, *l.*, and 23, 25, *l.*

14. How is the propriety of such a name for the death of believers shown? Comp. 1 Thess. iv. 14, *l.*, 16, *l.*, and John xi. 25, *l.*

15. Was not the damsel really "dead" if "her spirit came again?" Eccl. xii. 7; Acts vii. 59.

16. What custom for mourning for the dead is here illustrated? Jer. ix. 17.

17. What feature in the character of Jesus appears in His attention to her natural wants? Matt. xv. 32; Mark i. 41.

SECTION XIV.

THIRTEENTH MIRACLE: *Healing the woman with an issue of blood, near Capernaum.*

"25 And a certain woman, which had an issue of blood twelve years,
26 and had suffered many things of many physicians, and had spent
all that she had, and was nothing bettered, but rather grew worse,

27 when she had heard of Jesus, came in the press behind, and touched his garment: 28 For she said, If I may touch but his clothes, I shall be whole. 29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. 30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32 And he looked round about to see her that had done this thing. 33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34 And he said unto her, Daughter, thy faith hath made thee whole: go in peace and be whole of thy plague."—MARK v. 25–34; MATT. ix. 20–22; LUKE viii. 43–48.

What is said of a woman, who approached Jesus on the way? Mark vs. 25.

What efforts had she made to be cured, and with what results? 26.

What led her to seek the aid of Jesus? 27, *f.*

By what means did she propose to secure a healing? 27, *l.*

How did she express her faith? 28.

What immediate result followed her effort? 29.

What evidence of healing did she have? 29, *l.*

Was Jesus conscious that He had healed the woman? 30.

What did He say? 30, *l.*

How did His disciples reply to His inquiry? 31.

What did Jesus do, showing that He knew the woman? 32.

What special statement, in Luke's account, shows that He did recognise her? Luke vs. 47, *f.*

What did the woman thereupon do? Mark vs. 33.

How did Jesus comfort and assure her of healing? 34.

Exposition.

1. Had this woman scriptural grounds for her faith? Mark ix. 23; x. 27.

2. What instances are recorded of other miracles wrought by the same or similar means? Matt. xiv. 36; Mark iii. 10.

3. In what sense is "virtue" used in this place? Comp. Luke v. 17, *l.*, and vi. 19, *l.*

4. What similar displays of divine power were made by means of the apostles? Acts v. 15; xix. 11, 12.

5. How does it appear these were not due to any power residing in the apostles themselves? Acts iii. 12, *l.*, 16; iv. 10, *l.*

6. Was the inquiry of Jesus for the subject of His healing owing to His ignorance of the person? Comp. Luke viii. 47, *f.* and Mark v. 32.

7. Can you mention other cases of questions made for the purpose of bringing out the confessions of those questioned? Gen. iii. 9; 2 Kings v. 25.

8. Why did Jesus thus draw out the woman's acknowledgment? Matt. x. 32; Rom. x. 9, *f.*

9. Why had she probably sought concealment? Matt. viii. 8; Luke xviii. 14, *l.*

10. Do the Scriptures teach a special as well as general connection between sin and disease? Isa. xxxiii. 24; Matt. ix. 2, also John ix. 2.

11. Who is the efficient cause of sickness? Lev. xxvi. 16; Deut. xxviii. 27, etc.

12. What are some of the designs of sickness? Job i. 21, 22; John ix. 3, also James v. 11; John xi. 4.

13. What are suitable tempers in sickness or other affliction? 2 Chron. vii. 13, *l.*, 14; 1 Peter v. 6.

14. How could it be said that the woman's faith saved her? Acts iii. 16. Comp. Matt. viii. 13.

15. What spiritual blessing attended her healing, as denoted by the words "go in peace?" Luke vii. 48–50.

16. On what terms is the same blessing offered to all? Rom. ix. 30; x. 9.

17. What duty is inculcated by this woman's prompt application to Jesus? Isa. lv. 6.

18. What danger threatens those who do not follow her example? Heb. ii. 3; Prov. i. 24–26.

SECTION XV.

FOURTEENTH MIRACLE: *Healing two blind men. Matthew's home in Capernaum.* FIFTEENTH MIRACLE: *Casting out a dumb spirit near the same place, with connected incidents.*

"27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. 28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to your faith be it unto you. 30 And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. 31 But they, when they were departed, spread abroad his fame in all that country. 32 As they went out, behold, they brought to him a dumb man possessed with the devil. 33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34 But the Pharisees said, He casteth out devils through the prince of the devils. 35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. 36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. 37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."—MATT. ix. 27–38.

"14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. 15 But some of them said, He casteth out devils through Beelzebub the chief of the devils."—LUKE xi. 14, 15.

Who followed Jesus as he returned to Matthew's home? Matt. vs. 27.
How did they address Him? 27, *l.*
Whither did they follow Him? 28.
What did He say to them? 28, *m.*
What was their reply? 28, *l.*
What did He do and say to them? 29.
What result followed? 30.
What charge did He give them? 30, *l.*
How did they regard His injunction? 31.

Who was now brought to Jesus? 32.

What did He do for the man, and with what result? 33.

What effect was produced on the crowd? 33, *l.*

What did the Pharisees say? 34.

What summary of His constant work is here given? 35.

With what feelings did He view the crowds? 36.

How is their condition described? 36, *l.*

What did He say to His disciples? 37.

For what did He exhort them to pray? 38.

Exposition.

1. How does it appear Jesus returned to Matthew's home? Matt. ix. 9, 10, 18, 28.

2. Why did the blind men call Him the "Son of David?" Acts ii. 30; Rom. i. 3, with Mark xii. 35.

3. How did this imply that He was the promised Messiah? John vii. 42; Ps. cxxxii. 11.

4. How does it appear that they recognized His divine character? vs. 28, with Ps. cxlvi. 8.

5. To what effect of His miracles on the people must be ascribed the injunctions to silence placed on those whom He healed? John vi. 15, *m.*; xi. 48. Comp. Matt. xxvi. 5, *l.*

6. Why may not the disobedience of these men be justified? 1 Sam. xv. 22, *l.*

7. Can you show that Jesus might have healed these men irrespective of their faith? Matt. viii. 20; xv. 33–38.

8. Why did He ask, if they believed He could heal them? 1 John iii. 23, *l.*; v. 14.

9. Why did He not at once heed their cry? Luke xviii. 1.

10. Did He need to touch them in order to their healing? Matt. viii. 8; Luke iv. 36.

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11. Could the devil have power to afflict the man

with dumbness, except by God's permission? Job i. 12; ii. 6.

12. Then by what power alone could the devil be cast out? Luke xi. 20; 1 John iii. 8.

13. Of what is the record, Matt. ix. 35, an illustration? Isa. lxi. 1, 2; Acts x. 38.

14. By what title does Jesus represent His care for men? John x. 4.

15. What is there in all men's condition which specially excites His compassion? Heb. v. 2, *f.*; ii. 18.

16. How are ministers styled, in reference to His title of Shepherd? 1 Peter v. 2, *f.*, with vs. 3, 4; Acts xx. 28.

17. What duties devolve on such? Jer. iii. 15; John xxi. 15–17.

18. How are they to feed the flock? Ps. xxiii. 5, *f.*, with John vi. 33–35, 41; 1 Cor x. 4, *l.*, also 2 Sam. v. 2.

19. In what figurative sense is the word "harvest" here used? Comp. Luke x. 2 with vs. 1, and Matt. x. 6, 7.

20. How are men provided to preach the gospel? 2 Cor. iii. 6; 2 Tim. ii. 2.

21. What special encouragement have we to pray for such to be provided? Matt. vii. 11; 1 Cor. i. 21, *l.*, also Rom. x. 13–15.

22. How can you illustrate the character of ministers, by other Scriptural accounts of them? 1 Cor. iii. 9; 1 Tim. v. 17, *l.*, also 1 Tim. iv. 13; 1 Thes. v. 12.

23. What do the Scriptures say of those who are not truly labourers? 1 Peter v. 2, *l.*, 3; Matt. xxv. 30, also 2 Peter ii. 3, *l.*

24. How do you show that worthy ministers ought to be supported? Luke x. 7, *l.*; 1 Cor. ix. 11, 14, also Gal. vi. 6.

25. What will be their final reward? Dan. xii. 3; 1 Peter v. 4.

SECTION XVI.

SIXTEENTH MIRACLE: *Healing the impotent man at the pool of Bethesda and following incidents. Jerusalem.*

"1 After this there was a feast of the Jews; and Jesus went up to Jerusalem. 2 Now there is at Jerusalem by the sheep market a pool which is called in the Hebrew tongue Bethesda, having five porches. 3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5 And a certain man was there, which had an infirmity thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Rise, take up thy bed, and walk. 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. 10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. 11 He answered them, He that made me whole, the same said unto me, Take up thy bed and walk. 12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? 13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. 15 The man departed, and told the Jews that it was Jesus, which had made him whole. 16 And therefore did the Jews persecute Jesus, and sought to slay him because he had done these things on the sabbath day."—JOHN v. 1–16.

Why did Jesus go up to Jerusalem? vs. 1.

What remarkable place in Jerusalem is mentioned? 2, *f.*

What arrangements were made to accommodate visitors? 2, *l.*

Who lay in these porches? 3.

For what did they wait? 3, *l.*

What occurred at a certain season? 4.

How did the deceased derive benefit from the water? 4, *l.*

Who is particularly mentioned among the diseased? 5.

What did Jesus know about his case? 6.

What did He say to the man? 6, *l.*
What was the reply? 7.
What reason did he give for not being healed? 7, *l.*
What did Jesus then say to him? 8.
What did he immediately do? 9.
On what day was this miracle performed? 9, *l.*
What did the Jews say to the man? 10.
What reply did he make to them? 11.
Why was he unable to tell who healed him? 13.
Where did Jesus next meet him and what did He say to him? 14.
What did He then tell the Jews? 15.
What did they do, and try to do to Jesus, and why?

Exposition.

1. What feast is probably here mentioned? Deut. xvi. 1; John ii. 23; xii. 1; xiii. 1, and Luke xxii. 8. The feast of the Passover, that being the most important and likely to be attended most regularly by Jesus.

2. Where was the "Pool of Bethesda?" Neh. iii. 1; xii. 39, *l.*

3. How does it appear that the statements here are sufficiently reliable, without other testimony? John xxi. 24; 3 John 12, *l.*

4. What other Scripture accounts of the working of miracles, by angels, can be given? 2 Sam. xxiv. 16; Acts xii. 11.

5. By what Scripture can you show that the knowledge Jesus had of this man's case evinced His divinity? Prov. xv. 3; Heb. iv. 13.

6. Why did Jesus then ask him if he would be healed? Ezek. xxxvi. 37.

7. How do you explain His offering to heal him unasked? Isa. lxv. 24.

8. What prophetical discriptions of Jesus were thus illustrated? Ps. lxxii. 13; Isa. lxv. 1, etc.

9. What special law of the Sabbath did the man seem to violate? Jer. xvii. 21, 22.

10. Was this burden such as the law was really designed to prohibit? Neh. xiii. 15, 16.

11. How did this man show his faith in the power of Jesus to heal? Heb. xi. 8; James ii. 18, *l.*

12. As he did not know Jesus, what was the ground of his faith? John iv. 19; ix. 17, *l.*

13. With what purpose was he afterward in the temple? Ps. cxvi. 17–19.

14. Was there probably a connection between his sin and disease? S. xiv., q. 10.

15. What feature of false piety did the Jews evince in their subsequent treatment of Jesus? Matt. xxiii. 23.

16. How was the apparent violation of the sabbath by Jesus justified by O. T. Scriptures? Hos. vi. 6; 1 Sam. xv. 22, *l.* Comp. John vii. 23.

17. What was their real motive in accusing and condemning Jesus? Matt. xxvii. 18; John xv. 25.

18. How does Jesus justify His conduct on a similar occasion? Mark iii. 4; Matt. xii. 7.

19. What do the Scriptures teach, respecting uncharitable judgments? Matt. vii. 1, 2.

20. If truly pious, how would these men have been affected by the relief of this man? Rom. xii. 15, *f.*; 1 Cor. xiii. 6.

SECTION XVII.

SEVENTEENTH MIRACLE: *Healing the man with the withered hand, and preceding incidents. A synagogue.*

"1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. 2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. 3 But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him; 4 how he entered into the house of God, and did eat the shew bread, which

was not lawful for him to eat, neither for them which were with him, but only for the priests? 5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? 6 But I say unto you, That in this place is one greater than the temple. 7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. 8 For the Son of man is Lord even of the sabbath day. 9 And when he was departed thence, he went into their synagogue: 10 and, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. 11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. 13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. 14 Then the Pharisees went out, and held a council against him, how they might destroy him. 15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; 16 And charged them that they should not make him known: 17 that it might be fulfilled which was spoken by Esaias the prophet, saying, 18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles. 19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 21 And in his name shall the Gentiles trust."—MATT. xii. 1–21; MARK ii. 23—iii. 6; LUKE vi. 1–11.

What occurred as Jesus and His disciples were travelling? Matt. vs. i.

What did the Pharisees say respecting the conduct of the disciples? 2.

By what scriptural example did Jesus defend them? 3, 4.

What custom of the priests did He adduce for the same purpose? 5.

What did He claim for His own dignity? 6.

How did He reprove their uncharitableness and defend Himself?

What authority did He claim as to the sabbath? 8.

What additional words does Mark record? Mark ii. 27.

Into what place did He enter, and whom did He see there? Matt. vs. 9, 10.

How does Mark describe the conduct of the Pharisees? Mark iii. 2.

How does Luke describe them? Luke vs. 7.

What did they ask Jesus, and why? Matt. vs. 10, *l.*

With what question did He reply to them? 11.

How does He prove the lawfulness of His conduct? 12.

How did He address the man, and what followed? 13.

What previous order to him by Jesus does Mark mention? Mark iii. 3.

What counsel did His enemies then take? Matt. vs. 14.

What did Jesus then do and why? 15.

Who followed Him and what did He do for many? 15, *l.*

What charge did He give them? 16.

What is the substance of the prophecy quoted? 17–21.

Exposition.

1. Was it lawful for the disciples to pluck the corn as they did? Deut. xxiii. 25.

2. What was the law as to the shew bread? Ex. xxv. 30; Lev. xxiv. 9.

3. What was the custom of the priests to which Jesus referred? Num. xxviii. 3, 9.

4. How was Jesus greater than the temple? 2 Chron. vi. 18; Acts vii. 49.

5. What was the obvious inference from these statements? That if the conduct of David and the priests was lawful, much more was it lawful for one, superior in authority to them and greater than the temple, to interpret the sabbath law.

6. How do you show that Jesus Christ was "Lord of tthe sabbath?" John v. 23; xiv. 11, *f.*

7. How do you show that the "sabbath was made ffor man?" Ex. xvi. 29, *f.*; Ezek. xx. 12, *f.*

8. How are the statements of Matthew reconciled with those of Mark and Luke, in the account of healing the withered hand? The reply of Jesus, given by Mark and Luke was made to the question recorded by Matthew.

9. By what prescription of the law did Jesus defend

his merciful deed? Deut. xxii. 4, with Matt. xii. 11, 12.

10. Why did not the Pharisees admit the force of His reasoning? 2 Thess. ii. 10, *l.*; John viii. 43, with v. 38.

11. What was the true reason of their cavils? Luke xi. 54.

12. What does the combination of the Pharisees and Herodians against Jesus denote? The inveterate hatred of both to Him, as they were opposed to each other.

13. What instruction is to be derived from this man's conduct? John vi. 29; 1 Cor. ii. 5.

14. What does Luke mean (vi. 1) by "the second sabbath after the first?" See Lev. xxiii. 8, and 15. The first sabbath after the second day of unleavened bread.

15. What is the character of Jesus, as given in the prophecy quoted (Matt. xii. 18–21) from Isaiah? Matt. xi. 29, *m.*; xxi. 5, *m.*, also 1 Peter ii. 23, *f.*

16. What are the teachings of His example in the character thus described? 1 Peter v. 3, 5.

17. In what respect are we to understand Matt. xii. 20? Matt. xi. 28; Ps. ciii. 13.

18. What feature of the gospel dispensation is prominently presented in vs. 21? Rom. x. 12; Eph. iii. 8, *l.*

19. What great duty is thus inculcated? Matt. xxviii. 19.

20. What is meant by the terms "judgment to the Gentiles" and "judgment unto victory," vs. 18, *l.*, 20, *l.*? They agree substantially with Isa. xlii. 1–3, and denote the spread of Christianity, and its final and complete victory in the world.

SECTION XVIII.

EIGHTEENTH MIRACLE: *Healing the blind and dumb demoniac with connected incidents, and a refutation of the charge of collusion with the devil. Capernaum.*

"22 Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. 23 And all the people were amazed, and said, Is not this the son of David? 24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. 25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation: and every city or house divided against itself shall not stand: 26 and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth abroad. 31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—MATT. xii. 22-32; MARK iii. 20-30; LUKE viii. 1-3; xi. 17-23.

Who was brought to Jesus? Matt. vs. 22.

What did Jesus do for the afflicted man? 22, *l.*

How does Mark describe the pressure of the crowd? Mark vs. 20.

What does he say of the sentiments of the friends of Jesus? 21, *l.*

How were the people generally affected by the miracle? Matt. vs. 23.

What explanation was given by the Scribes and Pharisees? 24.

What women are named by Luke as now attending Jesus? Luke viii. 2, 3.

What special fact is stated respecting them? vs. 2, 3.

What had been the chief subject of healing? vs. 2, *l.*

What evidence of gratitude to Jesus did they evince? 3, *l.*

Had Jesus need to be told the thoughts of His enemies? Matt. vs. 25, *f.*

How does Mark relate the opening of His reply? Mark vs. 23.

What is the parabolic form He used? Matt. 25, 26.

How does He give their charge a personal application? 27.

What is the alternative conclusion? 28.

How does He then proceed to address them? 29.

How does Luke present the same view? Luke xi. 21, 22.

What general truth is added? Matt. vs. 30.

What declaration is made as to all sin? 31.

What exception is stated? 31, *l.*

What is said of speaking against the "Son of man?" 32.

What is then stated as defining blasphemy against the Holy Ghost? 32, *l.*

What does Mark state as the reason for these declarations? Mark vs. 30.

Exposition.

1. How does it appear that the miracle here recorded is different from that given by Luke xi. 14, 15? See Matt. ix. 32.

2. What "many others" (women) here named are probably meant? Matt. xxvii. 55, 56.

3. What special honour was shown to Mary Magdalene? Mark xvi. 9.

4. Why did the miracles of Jesus lead to calling him "the son of David?" Matt. xxii. 42, with John vii. 31.

5. What was the teaching of the Scribes on this subject? Mark xii. 35.

6. What evidence is there that the ministry of Jesus was more acceptable to the people than to their rulers? Matt. xxi. 8–11; Mark xii. 37, *l.*, also John vii. 40, 48.

7. As the Scribes *taught* rightly, why did they still reject Him as Christ? John iii. 19; xii. 40, 43.

8. How could He so promptly reply to their thoughts? John ii. 25.

9. What did such knowledge prove respecting His nature? 1 Sam. xvi. 7; Acts i. 24.

10. What other refutation of the malicious charge against Jesus can be mentioned? John x. 21, and by contrast, viii. 44, *f.*, also 1 John iii. 8.

11. On what general and plain principle is His reasoning in His reply founded? Luke ix. 50.

12. How does it appear that the Jews undertook to cast out devils? Acts xix. 13.

13. Is it probable that they were successful? Mark ix. 38.

14. Could such, however, really succeed, except by divine power? Acts xix. 15, 16.

15. What views of the authority of Jesus did the devils sometimes express? Matt. viii. 29.

16. What evidence of His divine mission did His power over devils evince? Heb. ii. 14, *l.*; 1 John iii. 8.

17. How does He still exercise His power over the devil? Acts xxvi. 18, *m.*

18. How is His exaltation in His mediatorial kingdom spoken of? Eph. iv. 8; Col. ii. 15.

19. Does it appear that Jesus, as the "strong man," has actually restrained the power of Satan? Luke x. 18; John xii. 31.

20. Can you show a distinguished case of forgiveness for speaking against the "Son of man?" 1 Tim. i. 13.

21. What case of blasphemy against the Holy Ghost seems stated in Scripture? Acts vii. 51.

22. How does Jesus teach His disciples to expect reproach and persecution? Matt. x. 25, *l.*; John xv. 20.

SECTION XIX.

NINETEENTH, TWENTIETH AND TWENTY-FIRST MIRACLES: *Healing the infirm woman and the dropsical man in Galilee, and ten lepers in Samaria.*

"10 And he was teaching in one of the synagogues on the sabbath. 11 And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. 12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. 13 And he laid his hands on her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. 15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? 17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him."—LUKE xiii. 10–17.

"1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. 2 And, behold, there was a certain man before him which had the dropsy. 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? 4 And they held their peace. And he took him, and healed him, and let him go; 5 and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? 6 And they could not answer him again to these things."—LUKE xiv. 1–6.

"11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. 12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 13 and they lifted up their voices, and said, Jesus, Master, have mercy on us. 14 And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 and fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not ten cleansed? but where are the nine? 18 There are not found that returned to give glory to God, save this stranger. 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole."—LUKE xvii. 11–19.

How was Jesus engaged when His attention was called to the case of the infirm woman? vs. 10.
What was the woman's condition? 11.
How is the severity of her disease described? 11, *l.*
What did Jesus say to her? 12.
What did He then do, and with what result? 13.
How was the ruler of the synagogue affected, and what did he say? 14.
How did Jesus reprove his hypocrisy? 15, 16.
With what effect on His opposers? 17, *f.*
With what effect on the people generally? 17, *l.*

Into whose house, and for what purpose, did Jesus enter? xiv. 1.
How did the Pharisees present regard him? 1, *l.*
What diseased man was present? 2.
How did Jesus address the Pharisees and lawyers present? 3.
How did they regard His question? 4, *f.*
What did He then do? 4, *l.*
What did He then say to them? 5.
What effect was produced by His question? 6.

To what place was Jesus going with His disciples? xvii. 11.
Into what part of the country had they come? 11, *l.*
Who met Him and how did they act and address Him? 12, 13.
What did He say to them, and what followed? 14.
What did one of the lepers do, and of what people was he? 15, 16.
What did Jesus say respecting his conduct? 17, 18.
How did He address the man? 19.

Exposition.

1. What was the custom of Jesus on the sabbath? Luke iv. 16, *l.*
2. Who imitated him in this respect? Acts xiii. 14.

3. What was the custom of His followers after the resurrection, imitating the spirit of His example? Acts xx. 7; Rev. i. 10; also 1 Cor. xvi. 2.

4. With what motive were the enemies of Jesus watching Him? Luke xx. 20; Mark iii. 2.

5. What was evinced by His unsolicited relief of the infirm woman and the dropsical man? Matt. ix. 36, *f.*

6. How did the mode of healing the latter show the miraculous character of the work? Luke iv. 36, *m.*; vii. 7, *l.*

7. On what principle did He defend His conduct? Luke vi. 9; vii. 23.

8. How did it appear that He did not design to set aside the sabbath law? Matt. v. 17, 18.

9. What special claim did this woman have as "a daughter of Abraham?" Matt. x. 6; xv. 24.

10. What do the Scriptures teach of Satan's power over men's bodies? Job ii. 5, 6; Matt. ix. 32.

11. What power has he over their souls? John viii. 44; xiii. 2; also Acts v. 3; Rev. xii. 9.

12. By what means are opposers to be silenced? Heb. iv. 12, *f.*; Tit. i. 9, *l.*

13. On what journey to Jerusalem did the healing of the lepers occur? Luke ix. 51.

14. What is meant by "passed through the midst of Samaria and Galilee?" Ex. xiv. 22; John xix. 18 They travelled on the borders of both.

15. Why did the lepers stand afar off? Lev. xiii 46; 2 Kings xv. 5, *f.*

16. For what term, by Matthew, does Luke use "Master?" Luke ix. 33; Matt. xvii. 4.

17. Why were the lepers sent to the priests? Lev xiv. 2, 3.

18. By what means did they secure the blessing? Mark xi. 24; James i. 6, *f.*

19. How did they show their faith in Jesus? Heb. xi. 8.

20. Why was the Samaritan properly called a stranger? Comp. 2 Kings xvii. 24, and 2 Chron. xv. 9.

21. How did this leper give glory to God? Rom. iv. 20; Ps. l. 23, *f.*

22. What do the Scriptures teach of the relation of faith to the desired blessing? Matt. xxi. 22; Rom. iv. 21.

23. What is the feeling of a pious heart, in view of God's goodness? Ps. ciii. 1; Eph. v. 20.

SECTION XX.

TWENTY-SECOND MIRACLE: *The feeding of five thousand men (besides women and children) with five loaves and two fishes, and preceding connected history. Near Beth-saidá, Decapolis.*

"30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. 31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. 32 And they departed into a desert place by ship privately. 33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. 34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. 35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: 36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. 37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? 38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. 39 And he commanded them to make all sit down by companies upon the green grass. 40 And they sat down in ranks, by hundreds, and by fifties. 41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. 42 And they did all eat, and were filled. 43 And they took up twelve baskets full of the fragments, and of the fishes.

"And they that did eat of the loaves were about five thousand men."—MARK vi. 30–44; MATT. xiv. 13–21; LUKE ix. 12–17; JOHN vi. 1–14.

Who "gathered together" to Jesus? Mark vs. 30.

What did they tell Him? 30, *l.*

What did He propose to them to do? 31.

What reason is given for this proceeding? 31, *l.*

Whither did He go with His disciples? 32.

What sea did He cross, according to John's account? John vs. 1.

What does Luke more especially mention of the place? Luke vs. 10.

Who followed, or rather, preceded Him on foot? Mark vs. 33.

What reason is assigned by John for their conduct? John vs. 2.

Where did He farther retire, according to John's account? vs. 3.

What special season does John say was near at hand? vs. 4.

How did the sight of the multitude affect Jesus, and what did he do? Mark vs. 34.

What did the disciples propose should be done? 35.

What question to Philip does John record, and why was it asked? John vs. 5, *l.*, 6.

What order did Jesus give the disciples? Mark vs. 37.

What reply did they make, and which one spoke? John vs. 7.

What supply of food was reported, and by whom? 8, 9.

What directions did Jesus give, and how were they obeyed? Mark vs. 39, 40.

What act of devotion did He perform? 41.

What did He do with the food provided? 41, *l.*

How did the distribution of the food result? 42.

What direction to the disciples does John record, and what was the result? John vs. 12, 13.

How many men and what other persons were fed? Mark vs. 44.

What effect on the multitude does John record? vs. 14.

Exposition.

1. What important event immediately preceded the retirement of Jesus to the "desert place?" Mark vi. 27–29.

2. From what mission were the apostles "gathered together?" Mark vi. 7.

3. After what important visit does John place this narrative? John v. 1.

4. In what region had Jesus been preaching? Mark vi. 1–6.

5. What was His "own country?" John iv. 43, 44.

6. As Mark says, after the miracle, the disciples went "the other side to *Bethsaida*," and Luke ix. 10 places the scene of the miracle near *Bethsaida*, how is the seeming discrepancy explained? The first named *Bethsaida* was on the western, and the other on the north-eastern side of the Sea of Galilee.

7. Of what use was the "desert place," belonging to Bethsaida? Joel ii. 22, *f.*

8. What provision did the Jews have for pasture? Num. xxxv. 3, *l*; Josh. xiv. 4, *l.*, also xxi. 2, *l.*

9. What feeling did Jesus evince on seeing the famishing multitude? Luke vii. 13, *m.*; xix. 41.

10. Why may we feel persuaded that He still exercises the same tenderness? Heb. xiii. 8; Rev. i. 4.

11. What is meant by the words, "this he said to prove him?" 2 Chron. xxxii. 31, *l.*

12. How do you reconcile Mark's saying "by hundreds and fifties" and Luke's saying "by fifties?" The first includes the second, or there may have been a hundred companies of fifty in each. See Luke ix. 14, *f.*

13. What lesson is taught by the obedience of the disciples, when told to feed the people? Ps. xxxvii. 3, *f.*; Heb. xi. 8.

14. Can you mention similar miracles by the prophets? 1 Kings xvii. 14–16; 2 Kings iv. 1–7.

15. In what respect did this miracle exceed those?

In its greater results, but also, and mainly, that the prophets acted only in God's name, while Jesus worked by His own power. John v. 17.

16. What are we taught by Jesus' blessing the food? 1 Tim. iv. 4, 5; Eph. v. 20.

17. What was the general impression produced by the miracles of Jesus? John iii. 2; vi. 14; also Matt. xv. 31.

18. Can instances be given when this was not the case? John xii. 37; Matt. xi. 20–24.

19. What was promised as the result of truly "believing the works" of Jesus? John x. 38, *l.*

20. What was threatened as the result of rejecting Him and the evidence of His works? John viii. 24, *l.*

SECTION XXI.

TWENTY-THIRD MIRACLE: *Jesus walks on the sea and saves Peter, about to sink. Sea of Galilee.*

"[22] And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. [23] And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. [24] But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. [25] And in the fourth watch of the night Jesus went unto them, walking on the sea. [26] And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. [27] But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. [28] And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. [29] And he said, Come And when Peter was come down out of the ship, he walked on the water, to go to Jesus. [30] But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. [31] And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? [32] And when they were come unto the ship, the wind ceased. [33] Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. [34] And when they were gone over, they came into the land of Gennesaret. [35] And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; [36] and besought

him that they might only touch the hem of his garment: and as many as touched were made perfectly whole."—MATT. xiv. 22–36; MARK vi. 45–56; John vi. 15–21.

What did Jesus constrain His disciples to do? Matt. vs. 22.

What did He do after they left Him? 22, *l.*

To what place does Mark say they went? Mark vs. 45.

After dismissing the crowds, what did He do? Matt. vs. 23.

What additional reason does John give for His conduct? John vs. 15.

What befel the ship on which the disciples had embarked? Matt. vs. 24.

What occurred about the fourth watch of the night? 25.

How were the disciples affected by this event? 26.

How did Jesus allay their fears? 27.

What request was made by Peter? 28.

What did Jesus reply, and what did Peter do? 29.

How was Peter affected by the increasing storm? 30.

How did Jesus relieve him, and address him? 31.

What effect followed when Jesus entered the ship? 32 and John vs. 21.

How were the people on the vessel affected? 33.

How does Mark account for their astonishment? Mark vs. 52.

What did the people do on hearing that Jesus had come? Matt. vs. 35.

By what means did they propose to secure benefit from Him? 36.

Were they successful? 36, *l.*

What additional fact does Mark mention, as to the extent of the work of Jesus on this occasion? Mark vs. 56.

Exposition.

1. Why was it probably necessary for Jesus to "constrain" the disciples to leave Him? Either that they co-operated with the multitude in the purpose mentioned

by John vi. 15, or that He wished to test their faith, or for both reasons.

2. To what Bethsaida did they go? Sec. xx. q. 6; John i. 44.

3. How do you explain the mention of "evening," Matt. xiv. 15, *f.*; 23, *l.*, for two periods so manifestly different? Ex. xii. 6, margin, "between evenings," same as our afternoon and evening.

4. Why did Jesus allow the disciples to be overtaken by the storm? Deut viii. 16, *l.*; xiii. 3, *m.*

5. What Scriptures does His prompt assistance illustrate? Ps. xlvi. 1; xci. 15.

6. What time of the night was the fourth watch? The period of three hours (more or less, according to the season) before sunrise, the night being divided into four "watches."

7. What similar instances of testing faith can be given? Luke xi. 8. Comp. also Ps. x. 1; Isa. xlv. 15.

8. How do you explain Mark's language, "He would have passed them"? Such appeared to them the case, and He so acted as farther to test their faith. Comp. Luke xxiv. 28, and q. 4, above.

9. What feature of Peter's character was developed? His boldness in profession. Comp. Matt. xvi. 16, 22.

10. What was the deficiency in Peter's faith? Heb. vi. 12, *l.*; Jas. i. 6.

11. How is a true, abiding faith to be cultivated? Heb. xii. 2, *f.*; iii. 12, 13.

12. Whence is it derived? Luke xvii. 5; xxii. 32, also John xvii. 9; 1 Peter i. 5.

13. What is calculated to weaken faith? Prov. xxvi. 12, *f.*; Matt. xiii. 22.

14. What blessings flow from a strong faith? Ps. cxxv. 1; Jer. xvii. 7, 8.

15. Why had the teachings of the previous miracle been so soon forgotten? John xii. 40 with Heb. iii. 13, *l.*

16. How did the miracles of Jesus teach that He was the "Son of God?" John xiv. 11, with v. 19.

17. Mark vs. 52, *l.*, says, "they were hardened," and Matt. vs. 33, says "they that were in the ship worshipped Him, etc." How are these statements to be reconciled? The first referred to the disciples, whose insensibility, however strange, was not singular; Mark viii. 17. The last, to the people, more easily affected.

18. Where was Gennesareth? A small district skirting the west side of the lake or sea to which it gave one of its names. Luke v. 1.

19. What notable case of healing by touching the clothes of Jesus is recorded? Matt. ix. 20.

20. What was indicated by the ceasing of the wind when Jesus entered the ship? Ps. xcv. 4; lxxxix. 9.

21. What do the Scriptures teach of the regard Jesus has for the afflicted? Heb. iv. 15.

22. What assurance is given of His gracious care for His people? Ps. xxiii. 1–4.

SECTION XXII.

TWENTY-FOURTH MIRACLE: *Healing of the demoniac daughter of the Syro-phœnician woman. Near Tyre.*

"21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon. 22 And behold, a woman of Canaan came out of the same coasts, and cried unto him saying, Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel. 25 Then came she and worshipped him, saying, Lord, help me. 26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. 27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."—MATT. xv. 21–28; MARK vii. 24–30.

Into what portion of Syria did Jesus now come? Matt. vs. 21.

What additional fact is mentioned by Mark? vs. 24, *l.*

Who came to Him, and how is she described by Mark? vs. 26.

How did she address Jesus and describe her daughter's case? Matt. vs. 22.

What was His manner to her at first? 23.

What did the disciples say to Him? 23, *l.*

What was His reply to their request? 24.

What did the woman then do and say? 25.

What was the reply made by Jesus to her appeal? 26

How did the woman answer and still urge her request? 27.

How did Jesus finally address her? 28.

What is Mark's account of the healing? Mark vs 29.

In what condition does he say she was found by her mother? 30.

Exposition.

1. Where are the "parts of Tyre and Sidon?" See maps.

2. Why did Jesus desire His presence to be unknown? Either to take rest, Mark iii. 7–9; vi. 31, or to avoid persecution or occasioning demonstrations of the people. Matt. xii. 14, 15; John vi. 15; vii. 1; x. 39, 40.

3. How could this woman be both "of Canaan" and a "Greek, a Syro-phœnician by nation?" She used the Greek language, and "Canaan" was a country also called "Syro-phœnicia," *i. e.* the part of Syria called Phœnicia.

4. On what other occasion did the disciples from a mistaken regard for the comfort of Jesus repel applicants for His favour? Luke xviii. 15.

5. To what trial was the woman subjected, and why? James i. 3; 1 Peter i. 7.

6. How is God's regard for His people often manifested? Ps. lxvi. 10; xi. 5.

7. What Scripture example of persevering prayer is recorded? Gen. xviii. 23–32.

8. How did Jesus teach perseverance in prayer? Luke xviii. 1–8.

9. How is His declaration, Matt. vs. 24, *l.*, reconciled with the prophetic teaching of the universal offer of the Gospel? Luke xxiv. 47, *l.*, and his personal ministry was mainly confined to Judea. This and other similar cases (Matt. viii. 5–11) may have been proselytes.

10. Who are meant by "children of the kingdom?" Matt. iii. 9; Acts ii. 39; also Rom. ix. 8; also Heb. xi. 33, etc.

11. Who are described by "dogs"? Matt. vii. 6; Rev. xxii. 15, unholy persons, and so, by contrast with Jews, Gentiles.

12. Why was her faith called "great?" Rom. iv. 18, *f.*; xii. 12, *l.*

13. What other grace distinguished her conduct and her faith? Isa. lxvi. 2; Luke xvi. 21.

14. What are some promises to the humble? Ps. ix. 12; 1 Peter v. 5, *l.*, 6.

15. How do the Scriptures teach the worthlessness of our efforts to secure God's favour? Rom. iii. 20; vii. 18, *f.*

16. How do they teach the reason for this? Rom. viii. 7, 8.

17. How does the description of Gospel blessings accord with this view? Rom. vi. 23, *l.*; John iii. 16.

18. To what do the Scriptures ascribe the origin of all spiritual blessings? Eph. i. 11, *l.*; James i. 18, *f.*

19. To what attribute of God's nature are we indebted for such blessings? Lam. iii. 22; Tit. iii. 5.

20. How do the Scriptures teach that there is no merit in faith? 1 Cor. iv. 7, *f.*; Phil. i. 29.

21. What is the immediate reason that all are not benefited by the Gospel? Ps. x. 4; James iv. 2, *l.*

22. What explanation do the Scriptures give of the ultimate reason? Matt. xi. 26; Rom. ix. 15.

23. What should be the practical effect of this solemn truth? Isa. ii. 11; 1 Peter v. 6.

SECTION XXIII.

TWENTY-FIFTH AND TWENTY-SIXTH MIRACLES: *Healing a deaf and dumb man, and feeding four thousand men, besides women and children, with seven loaves and a few fishes. Decapolis near the sea of Galilee.*

"31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. 32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. 33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; 34 and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. 36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it: 37 and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak. . . . 1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, 2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: 3 and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. 4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? 5 And he asked them, How many loaves have ye? And they said, Seven. 6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. 7 And they had a few small fishes: and he blessed, and commanded to set them also before them. 8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. 9 And they that had eaten were about four thousand: and he sent them away. 10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha."—MARK vii. 31; viii. 10.

"29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. 30 And great multitudes came unto him, having with them those that were

lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: 31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. 32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. 33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? 34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. 35 And he commanded the multitude to sit down on the ground. 36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. 37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. 38 And they that did eat were four thousand men, beside women and children. 39 And he sent away the multitude, and took ship, and came into the coasts of Magdala."—MATT. xv. 29–39.

On leaving the coasts of Tyre and Sidon to what place did Jesus come? Mark vs. 31.

Through what region or country did He pass? 31, *l.*

To what particular place did Matthew say He came? Matt. vs. 29, *l.*

What is the summary of His miracles given by Matthew? 30.

How does He say were the multitudes affected? 31.

What special case does Mark single out and describe? Mark 32.

What request was made of Jesus? 32, *l.*

What did He immediately do for the man? 33.

How did He further proceed in the cure, and what did He say? 34.

With what result was this at once followed? 35.

What charge did He give to the friends of the man? 36.

What effect did it produce? 36, *l.*

What does Mark add of the sentiments of the multitude? 37.

What is the description of the multitudes given by Mark? viii. 1.

How did Jesus express to His disciples his feelings for the people? 2, 3.

What reply did they make? 4.

What provisions did they report in reply to His inquiry? 5.

What direction did He give and what did He proceed to do? 6.

What other provisions did they have and what did He do with them? 7.

What is said showing the abundance of food supplied? 8.

How many persons were fed on this occasion? 9.

Whither, and by what conveyance did He and the disciples go? 10.

Exposition.

1. Where was Decapolis? A region, so called from its including ten cities, south of Damascus and east of the Sea or Lake of Galilee.

2. What mountain was meant in Matthew's description, vs. 29? The term rather describes the *highland* north-east of the lake.

3. What was implied in asking Jesus "to put His hand on" the man? Mark v. 23; xvi. 18.

4. On what other occasion did He use means similar to those here mentioned in working a miracle? John ix. 6; Mark viii. 23.

5. Did His looking up to heaven imply His need of assistance? John x. 37, as explained by v. 36 and xiv. 10.

6. On what other occasion do we read of His "*groaning*" or "*sighing?*" Mark viii. 12.

7. Of what was this an indication? Rom. viii. 26, *l.* Comp. vs. 23, *m.*

8. According to what features of the divine economy may this variety in His mode of performing miracles be explained? 1 Cor. xii. 4–6; Eph. iv. 4 and 7.

9. What prophetic picture of Gospel times do such miracles illustrate? Isa. xxxii. 3, 4; xxxv. 5, 6.

10. Why did Christ often forbid the publication of His works? Sec. xv. q. 5.

11. What are the points of difference between the two miracles of feeding the multitudes? Comp. Matt. xv. 32–38, and xiv. 15, etc.

12. How can the distrust of the disciples on this occasion, in view of the former miracle, be explained? Mark vi. 52, *l.*; viii. 17, *l.*

13. What similar instance of distrust is recorded of Moses? Num. xi. 21, 22.

14. In what more important matters did the disciples fail rightly to apprehend the true office and mission of Jesus? Luke xviii. 31–34; xxiv. 25, 26.

15. How do these miracles of feeding multitudes differ from that of the prophet? 2 Kings iv. 43, *l.*, and Acts iv. 10.

16. If Jesus did miracles, in a certain sense (John xiv. 10, *l.*), in His father's name, how does it still appear He was divine? John x. 30, 38; xii. 45.

17. How is it that Mark gives "Dalmanutha," and Matthew "Magdala," as the place of resort after this miracle? The "borders" being contiguous, and the landing made on the "coasts" or "parts," either may be denoted?

18. What gospel provisions are represented by these miracles of feeding the multitudes? John vi. 32–35.

19. For whom are such provisions made? Isa. lv. 1; Rom. x. 11.

20. Are they offered only to those who seek them? Isa. lxv. 1.

21. What are sure grounds of faith in God's future blessings? 1 Sam. xvii. 34–37.

SECTION XXIV.

TWENTY-SEVENTH MIRACLE: *Healing the blind man near Bethsaida, and the account of the Transfiguration.**

"22 And he cometh to Bethsaida; and they bring a blind man unto

* This event, though not one of the miracles of Jesus, was still of a miraculous character and He is prominently introduced. Hence it may properly be placed in this series. It also belongs to the period of the general history, though not strictly a "connected incident." The locality is uncertain; probably Tabor. Comp. Josh. xix. 22, Judg. iv. 6.

him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. 24 And he looked up, and said, I see men as trees, walking. 25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. 26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town."—MARK viii. 22–26.

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2 and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. 3 And, behold, there appeared unto them Moses and Elias talking with him. 4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. 6 And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and touched them, and said, Arise, and be not afraid. 8 And when they had lifted up their eyes, they saw no man, save Jesus only. 9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead."—MATT. xvii. 1–9; MARK ix. 2–10; LUKE ix. 28–36.

Who was brought to Jesus on His coming to Bethsaida? Mark vs. 22.

What was He asked to do to the blind man? 22, *l.*

Whither did Jesus take him, and what did He do for him? 23.

What was the first effect produced? 24.

What did Jesus next do and with what result? 25.

What charge did He give the man? 26.

How does Luke mention the time of the event following? Luke vs. 28.

How do Matthew and Mark mention it? Matt. vs. 1; Mark vs. 2.

Who did Jesus take with him? Luke 28, *m.*

To what place and for what purpose did He go? 28, *l.*

What change occurred on His person? 29, *m.* and *l.*

How was He then engaged? 29, *f.*

How does Matthew describe the change? vs. 2.

How is it described by Mark? vs. 3.

Who appeared talking with Jesus? Luke vs. 30.

In what did they appear, and of what did they converse with Him? 31.

How were the disciples affected? 32.

On rousing up what did they see? 32, *l.*

What did Peter say and in what state of mind? 33.

What occurred just before Peter spoke? 33, *f.*

How does Mark account for Peter's confusion? vs. 6, *l.*

What occurred while Peter was speaking, and how were all affected? Luke 34.

What was heard out of the cloud? 35.

How is the effect of this described by Matthew? vs. 6.

After this, how did the disciples find Jesus? Luke 36, *f.*

Why did the disciples, for a time, tell nothing of the vision? Matt. 9.

What does Mark record of the questionings among the disciples? vs. 10.

Exposition.

1. Why was Jesus asked to *touch* the blind man? Matt. ix. 29, 30; xx. 34.

2. When did Jesus pursue a similar gradual mode of healing? Mark vii. 33; John ix. 6, 7.

3. What are we taught by this use of means instead of simply speaking a word? 1 Cor. xii. 4–6.

4. What is illustrated by the use of means so simple? 1 Cor. ii. 5; 2 Cor. iv. 7, *l.*

5. Of what spiritual blessing is this miracle of healing an illustration? 2 Cor. iv. 6, *m.*; 1 Peter ii. 9, *l.*, also Acts xxvi. 18, *f.*

6. By what means is spiritual light communicated? Rom. x. 17; xv. 4.

7. What alone gives efficacy to such means? 2 Cor. x. 4; Rom. i. 16, with 2 Cor. iv. 6.

THE TRANSFIGURATION.

8. On what other occasion were Peter, James and

John specially favoured? Mark v. 37; Matt. xxvi. 37.

9. How is this wonderful scene described by Peter? 2 Peter i. 16, *l.*, 17, 18.

10. In what kind of body did Jesus and His visitors probably appear? 1 Cor. xv. 44, *l.*; Phil. iii. 21, *m.*

11. What other accounts of similar palpably glorious appearances are given? Matt. xxviii. 3; Ex. xxxiv. 29, *l.*, also Dan. x. 6, *l.*; Rev. i. 14; iv. 3.

12. What distinguished positions of Moses and Elijah evince the propriety of their selection for this interview? Ex. xix. 20; 2 Kings i. 6–17, also Ex. xxxiv. 1; Deut. xxxiv. 5, 6, 10; Mal. iv. 5; Luke i. 17.

13. What was the topic of their discourse with Jesus? Luke xxiv. 26, 27, 46.

14. What did the cloud denote? Ex. xxxiv. 5; Lev. xvi. 2, *l.*

15. Was the vision by day or night? Luke ix. 37; xxi. 37, with xxii. 39.

16. What other extraordinary attestations of the person and office of Jesus are recorded? Matt. iii. 17; John xii. 28.

17. Why were the disciples so filled with fear? Ex. xx. 19; Heb. xii. 21.

18. Why were the disciples forbidden to tell the vision? Prov. xxiii. 9; Luke xxii. 67.

19. Was the resurrection of Jesus predicted in the O. T.? Ps. xvi. 8–10, with Acts ii. 25–32.

20. Why had not the disciples understood this? Luke xxiv. 25.

21. Why could they not receive the declarations of Jesus on the subject? Luke xviii. 34, *m.*; John xvi. 12; also Heb. v. 11, *l.*

22. How do you explain the "about eight days after" of Luke, and the "after six days" of Matthew and Mark? Comp. Mark viii. 31 and ix. 31. So here eight days included the day from which, and that to which, the

time was counted, or both expressions might be idiomatic forms of speech for a *week* of time.

SECTION XXV.

TWENTY-EIGHTH AND TWENTY-NINTH MIRACLES: *Healing of the demoniac boy near the Mount of Transfiguration; and providing the tribute-money from the mouth of a fish. Capernaum.*

"14 And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them. 15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. 16 And he asked the Scribes, What question ye with them? 17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; 18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. 19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. 20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. 21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child. 22 And oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. 23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth. 24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. 25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. 26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. 27 But Jesus took him by the hand, and lifted him up; and he arose. 28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out? 29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting."—MARK ix. 14–29; MATT. xvii. 14–21; LUKE ix. 37–43.

"24 And when they were come to Capernaum, they that received tribute-money came to Peter, and said, Doth not your master pay tribute? 25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? 26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. 27 Notwithstanding, lest

we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee."—MATT. xvii. 24-27.

How were the other disciples engaged on the return of Jesus and His companions from the Mount? Mark vs. 14.

How was the crowd affected on seeing Him? 15.

What question did He address to the Scribes? 16.

Who answered for them and what did he say? 17.

How did he describe his son's malady? 18.

How did Jesus rebuke the crowd, including the disciples? 19.

What order did He give, and how was the boy affected while coming to Him? 20.

What did He ask of the boy's father? 21.

What reply did the father make? 21, *l.*

What additional particulars of the case did he give? 22.

How did Jesus reply to His appeal? 23.

How did the father fully express his faith? 24.

How did Jesus rebuke and in what terms cast out the spirit? 25.

How did the unclean spirit act? 26.

What was the immediate effect on the boy? 21, *l.*

What did Jesus then do for him? 27.

Where did He now go, and what did His disciples ask Him? 28.

What was His reply, as given by Mark? 29.

What is further reported by Matthew? vs. 20.

What question was asked Peter when they entered Capernaum? Matt. vs. 24.

How did Jesus question Peter on the subject? 25.

What was Peter's reply? 26.

What direction did He give Peter, and for what reason? 27.

Exposition.

1. What was probably the question in dispute with the Scribes? The right or power of the disciples to cast out devils.

2. Why, as Mark says, were the people amazed? The word may mean confounded by fear(Mark xiv. 33; xvi. 5, 6); and this was the effect of His sudden appearance, retaining as some suppose the remains of His glory in the Mount. Comp. Ex. xxxiv. 29–35.

3. What other instances of unbelief justify the sharp rebuke of that "generation" here recorded? Matt. viii. 26; xiii. 58, also xiv. 31; xvi. 8.

4. What grounds of implicit faith in the power of Jesus did that "generation" have? Mark vi. 51, 56; xi. 24.

5. What obvious defect was there in the father's faith at first? Rom. iv. 21 (by contrast).

6. What scriptural views of the Author of faith did he evince by saying, "Help thou mine unbelief?" Phil. i. 29, *f.* and *m.*; Heb. xii. 2, *f.*

7. What other encouraging instances of efficacious prayer in behalf of children can be mentioned? Gen. xvii. 18, 20; Mark ii. 5; also vii. 24–30.

8. What encouragement do the Scriptures give to intercessory prayer? Gen. xviii. 23–33; James v. 15.

9. Can you mention a similar instance of imperfect but successful faith? Mark i. 40, *l.*

10. What features of His character did Jesus illustrate on this occasion? Heb. ii. 17; iv. 15, *f.*

11. By what was the thorough character of this cure proved? Matt. xii. 45, by contrast.

12. How do the Scriptures recognize various "kinds" of evil spirits? Matt. xii. 45; Eph. vi. 12, etc.

13. How is fasting elsewhere spoken of as a Christian duty? Matt. vi. 16, 17; Acts xiii. 2, 3, also xiv. 23; x. 30; 2 Sam. xii. 16–22.

14. How may it be observed unprofitably? Isa. lviii. 3–6; Matt. vi. 16, *l.*

15. How do the Scriptures speak of national fasting? Joel i. 14; ii. 12–17.

16. What was the only fast of divine appointment for the Jews? Lev. xxiii. 27–30. Comp. Isa. xxii. 12.

17. Are we under scriptural obligations to observe the merely positive and ritual prescriptions of the Mosaic Law? Gal. iv. 9, *l.*, 10; Col. ii. 16.

18. Is the sabbath rightly enforced only by such laws? Acts xvii. 2, 3. Sec. xix. q. 7, 8.

19. What is declared by Jesus a greater privilege than ability to cast out devils? Luke x. 20.

20. What "tribute"-money was demanded? Ex. xxx. 12, 13.

21. On what ground might Jesus plead exemption from this temple-tax? Mark i. 1, *l.*; 2 Chron. v. 14, *l.*

22. What principle of Christian conduct did His compliance illustrate? 1 Cor. x. 32.

23. What scripture did He illustrate by controlling the fish? Heb. ii. 8, with Ps. viii. 6–8.

24. What divine attributes did His direction to Peter show Him to possess? John xvi. 30, *f.*; Heb. i. 3, *m.*

25. How would one piece of money suffice? It was literally a stater, equal to two half-shekels. Ex. xxx. 15.

26. What Christian duty does His example commend to us? Rom. xiii. 1, 7.

SECTION XXVI.

THIRTIETH MIRACLE: *Opening the eyes of one born blind at Jerusalem; with the connected and suggested teachings of Jesus.*

"1 And as Jesus passed by, he saw a man which was blind from his birth. 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 As long as I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the

ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, 7 and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. 8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? 9 Some said, This is he: others said, He is like him: but he said, I am he. 10 Therefore said they unto him, How were thine eyes opened? 11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. 12 Then said they unto him, Where is he? He said, I know not. 13 They brought to the Pharisees him that aforetime was blind. 14 And it was the sabbath day when Jesus made the clay, and opened his eyes. 15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. 16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. 17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet."—JOHN ix. 1–17.

As Jesus, leaving the temple (viii. 59) "passed by," whom did He see? vs. 1.

What did the disciples ask respecting the blind man? 2.

How did Jesus state the design of God in the man's affliction? 3.

What did He say as to His own duty? 4.

How did He describe His relation to the world? 5.

What preparation did He make, and what did He then do to the man's eyes? 6.

What direction did He give and what was the result? 7.

How were the blind man's acquaintances affected? 8.

What were some of the opinions of His case? 9.

What answer did he give to their questions? 10, 11.

What, to their inquiry for the person who healed him? 12.

To whom was he then taken by his friends? 13.

On what day had he been healed? 14.

What inquiry did the Pharisees make? 15.

What reply did he give them? 15, *l.*

What opinion did some of the Pharisees express? 16.

How did others speak of the matter? 16, *l.*

What appeal was made to the blind man? 17.
How did he state his estimate of Jesus? 17, *l.*

Exposition.

1. What caused Jesus to leave the temple? viii. 59, *f.*

2. What may the disciples have meant by their question? Ps. li. 5; Eph. ii. 3, *l.*

3. How do the Scriptures justify their inquiry as to the relation of his affliction to his father's sin? Job xxi. 19; Jer. xxxii. 18, *m.*

4. Did Jesus mean that neither father nor son had ever sinned at all? Eccl. vii. 20; 1 John i. 8.

5. What must be supplied to the statement of vs. 3, *l.*? vs. 2, *l.*

6. How would the man's affliction glorify God? John xi. 4, *l.*, with x. 38.

7. To what threatened danger did Jesus probably allude in declaring the necessity for diligence, vs. 4? John viii. 37, *l.*; 59, *f.*

8. What are we taught by His earnestness and diligence in work? Eccl. ix. 10, *f.*; 1 John ii. 6.

9. How may we know the path of duty? John viii. 12; xi. 9, *l* (parabolically).

10. Why do men fail in rightly serving God? John iii. 19, *l.*; xii. 35, *l.*

11. What other miracles are recorded performed by means intrinsically useless? Josh. vi. 5–9; Mark vii. 33; also viii. 23; Judg. vii. 18–22.

12. On what principle of the divine government are all such cases to be explained? 1 Sam. xiv. 6, *l.*; 1 Cor. i. 28, *l.*

13. Where was the pool of Siloam? Neh. iii. 15, *l.*

14. Of what were the pool and its name symbolical? Zech. xiii. 1, with Rev. i. 5; John vii. 37–39.

15. What somewhat similar miracle is recorded in the O. T.? 2 Kings v. 14.

16. Owing to what official relation of the Pharisees was the blind man taken to them? Matt. xxiii. 2.

17. What appears to have been the true motive in the Pharisees for questioning the blind man? Matt. xii. 10, *l.*

18. What character did they display in their professed regard for the sabbath? Luke xi. 39; xviii. 11.

19. Why did not such an undeniable miracle produce a good effect on them? Acts xix. 9, *f.*; Heb. iii. 13.

20. With what popular opinion of Jesus did the blind man agree? John vi. 14.

21. What predicted effect of the mission of Jesus did the division of sentiment among the Pharisees illustrate? Luke ii. 35, *l.* Comp. xii. 51, 52.

22. What does the preaching of Christ still prove? 2 Cor. ii. 15, 16.

23. How is He set forth in this respect in the O. T.? Isa. viii. 14. Comp. Rom. ix. 32.

SECTION XXVII.

THIRTIETH MIRACLE, *and connected teachings of Jesus. Continued.*

"18 But the Jews did not believe concerning him, that he had been
blind, and received his sight, until they called the parents of him that
had received his sight. 19 And they asked them, saying, Is this your
son, who ye say was born blind? how then doth he now see? 20 His
parents answered them and said, We know that this is our son, and
that he was born blind: 21 But by what means he now seeth, we know
not; or who hath opened his eyes, we know not: he is of age; ask
him: he shall speak for himself. 22 These words spake his parents,
because they feared the Jews: for the Jews had agreed already, that
if any man did confess that he was Christ, he should be put out of
the synagogue. 23 Therefore said his parents, He is of age: ask him.
24 Then again called they the man that was blind, and said unto him,
Give God the praise: we know that this man is a sinner. 25 He
answered and said, Whether he be a sinner or no, I know not: one
thing I know, that, whereas I was blind, now I see. 26 Then said they
to him again, What did he do to thee? how opened he thine eyes?
27 He answered them, I have told you already, and ye did not hear:

wherefore would ye hear it again? will ye also be his disciples? 28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29 We know that God spake unto Moses: as for this fellow, we know not from whence he is. 30 The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. 31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. 32 Since the world began was it not heard that any man opened the eyes of one that was born blind. 33 If this man were not of God, he could do nothing. 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. 35 Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on the Son of God? 36 He answered and said, Who is he, Lord, that I might believe on him? 37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. 38 And he said, Lord, I believe. And he worshipped him. 39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. 40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth."—JOHN ix. 18–41.

What additional testimony to the man's previous blindness was obtained? 18.

How did his parents in answering the questions evade telling the whole truth? 20, 21.

What reason is given for their conduct? 22, 23.

How did the Pharisees then address him? 24.

What reply did he make to them? 25.

What further questions did they ask? 26.

How did he answer and rebuke them? 27.

How did they then reproach him? 28, 29.

How did he expose the absurdity of their conduct? 30.

How did he prove the correctness of his own opinion? 31–33.

With what reproaches did they dismiss him and the whole matter? 34.

With what question did Jesus address him on meeting him? 35.

What reply did he make? 36.

What announcement did Jesus then make of Himself? 37.

What was the effect on the man produced by this declaration? 38.

How did Jesus comment on the event? 39.

What did the Pharisees say to Him in consequence? 40, *l.*

How did He explain His meaning? 41.

Exposition.

1. To what was the incredulity of the Jews owing? Isa. xxvi. 11, *f.*; John x. 26.

2. Why were those who believed unwilling to confess their faith? John xii. 43.

3. What was the apostolical rule and practice? Acts v. 29, *l.*

4. What was the teaching of the Psalmist? Ps. cxviii. 8, 9.

5. How do the Scriptures contrast the results of the two motives here presented? Prov. xxix. 25; Matt. x. 28.

6. What did the Pharisees mean by "Give God the praise"? Josh. vii. 19; Jer. xiii. 16.

7. What did they show to be their true character by their professed opinion of Jesus? John viii. 44.

8. How can it be shown that they did not really believe Moses? John v. 46, 47.

9. What testimony of Moses, if believed, would have led to belief in Jesus? Deut. xviii. 15, with John iv. 19.

10. How had Jesus witness that He was greater than Moses? Luke iii. 22, *l.*; ix. 35, *l.*, with Heb. iii. 5, *f.*, and 6, *f.*

11. Might they have discovered His origin and purpose? John v. 33, 36.

12. Why, then, were they still in ignorance? John viii. 15, *f.*, 47.

13. What rendered this ignorance more "marvellous" in them? John iii. 10. Comp. Mark xii. 35.

14. Is it a scriptural truth that "God heareth not inners"? Ps. lxvi. 18; Prov. xv. 29.

15. What class of sinners, however, are we assured God does hear? Ps. xxxiv. 18; Isa. lxvi. 2, *l.*

16. What then must be the character of sinners whom He will not hear? Prov. i. 28, 29; xxviii. 9.

17. What are the encouragements to prayer given in Scripture? Acts x. 35; James v. 16, *l.*

18. Is this encouragement given to men on the ground of merit? John xiv. 13; xv. 16.

19. What was meant by "putting out" or "casting out" of the synagogue? Persons thus treated were excluded from all religious privileges and regarded as heathen. They may also have been scourged or beaten. Matt. x. 17; Mark xiii. 9.

20. What was implied in the belief that Jesus was the "Son of God"? Comp. Isa. ix. 6, 7; 1 John v. 13; also John xx. 31.

21. Did Jesus use both terms, "Son of God" and "Son of man," to designate Himself as the "Messiah" or "Christ"? Comp. John v. 25, 27.

22. How are both used in speaking of the same fact respecting Him? Comp. Matt. xvii. 9, and Rom. i. 4.

23. In what sense does He say He had "come for judgment"? John xv. 22, 24; 1 Cor. i. 23, 24.

24. How, then, is John xii. 47, "I came not to judge the world," to be understood? John iii. 17 of His first, but not Acts xvii. 31, His final coming.

25. Who are meant by those who "see not"? Isa. xlii. 7–16; Rev. iii. 17, *l.*

26. Who are those who "see"? Rom. ii. 19; Isa. v. 21.

27. How is the meaning of vs. 41 illustrated? Luke xiv. 11; James iv. 6.

SECTION XXVIII.

THIRTY-FIRST MIRACLE: *Raising Lazarus from the dead, with notices of his family, and the incidents and teachings connected with the miracle. Bethany.*

"38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. 40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. 41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: 42 but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."—LUKE x. 38–42.

"1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. 2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) 3 Therefore his sister sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When he had heard therefore that he was sick, he abode two days still in the same place where he was. 7 Then after that saith he to his disciples, Let us go into Judea again. 8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? 9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because there is no light in him. 11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. 12 Then said his disciples, Lord, if he sleep, he shall do well. 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14 Then said Jesus unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him. 17 Then when Jesus came, he found that he had lain in the grave four days already."—JOHN xi. 1–17.

To what place does Luke say Jesus came, and who received Him into her house? Luke vs. 38.

How was Martha's sister Mary employed? 39.

In what was Martha herself engaged? 40, *f.*

What request did she make of Jesus? 40, *l.*

What was the reply of Jesus? 41.
In what terms did He commend Mary? 42.

Whose extreme sickness is mentioned by John? vs. 1.
How is his sister described? 2.
What message was sent to Jesus? 3.
What did He declare to be the design of this event? 4.
What regard did He feel for the family? 5.
How long did He remain where He was when He heard of the sickness? 6.
What purpose did He then announce to His disciples? 7.
Why did they object to His proposal? 8.
How did He state the reason for His course? 9, 10.
What did He then assign as the special object of His journey? 11.
What comforting views of the condition of Lazarus did the disciples infer from His statements? 12.
What, however, was His real meaning? 13.
How did He then plainly explain His meaning? 14.
Why did He say He was glad that He was not with the afflicted family at the time? 15.
How did Thomas express the affection felt for Lazarus? 16.
In what condition did Jesus find Lazarus on His arrival? 17.

Exposition.

1. Where was Bethany, the village mentioned, Luke x. 38? See Maps.

2. What Christian duty did Martha perform? Matt. xxv. 35; Heb. xiii. 2, *f.*

3. What was denoted by "sitting at the feet"? Acts xxii. 3, *m.*

4. Of what precepts does Martha appear then to have been unmindful? Matt. vi. 31, 34; Phil. iv. 6, *f.*; also 1 Cor. vii. 32, *f.*

5. What was the "good part" chosen by Mary? 1 John v. 12, with John v. 24; also 2 John 9, *l.*

6. What is implied in "having Christ"? 2 Cor. v. 17; Phil. iii. 8, *l.*, 9.

7. What is the evidence of such a relation to Christ? Heb. iii. 14; Col. ii. 6, 7.

8. What assurance is afforded those who have Christ that He shall not be taken away from them? John x. 28, 29; Rom. viii. 35–39.

9. On what other occasions did Mary evince her love to Christ, and in what manner? John xii. 3.

10. For what memorable event has the vicinity of Bethany become noted? Luke xxiv. 50, 51.

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11. How do the Scriptures teach the relation of natural evil (as diseases, etc.) to the divine government? Deut. xxxii. 39; Ps. lxviii. 20.

12. Why did Jesus remain "two days" after hearing of the illness of Lazarus? See vs. 15, and also for a reason connected with the sisters, James i. 3; 1 Pet. i. 7, *f.*

13. Why did He persist in going to Judea in the face of danger? John iv. 34; ix. 4.

14. How do we learn that He felt safe in prosecuting His work, till His "hour" should have come? Luke xiii. 32, *l.*, 33.

15. How are we taught that He still avoided useless exposure? Luke iv. 30; John viii. 59.

16. To what light and guidance does He allude in vs. 10, stating a general truth inferential from His course? John i. 9, with xii. 35.

17. What is ever the best security for safety in duty? Ps. xxvii. 1; Prov. x. 9.

18. How do the Scriptures often represent death? 1 Cor. xv. 51; 1 Thess. iv. 14; also Job xiv. 12; Deut. xxxi. 16; 2 Sam. vii. 12; Ps. xiii. 3.

19. What Scriptures illustrate the reason why Jesus was "glad" He was not with Lazarus? John ii. 11, *l.* and xiv. 11, *l.*

20. Of whom did Thomas speak, in saying "that we may die with *him*"? John xiii. 37, *l.*; Luke xxii. 33.

21. Why had he reason to apprehend mortal danger to Jesus? John viii. 59; x. 31, 39.

22. What reason is there to believe that the Jews buried speedily? Acts v. 6–10.

23. How long a time had elapsed since the message had been sent to Jesus? Four days; one for the messenger to go, two for the stay of Jesus, and one for the journey to Bethany.

SECTION XXIX.

THIRTY-FIRST MIRACLE: *Raising of Lazarus and connected incidents and teachings. Continued.*

"18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs
off: 19 and many of the Jews came to Martha and Mary, to comfort
them concerning their brother. 20 Then Martha, as soon as she heard
that Jesus was coming, went and met him: but Mary sat still in the
house. 21 Then said Martha unto Jesus, Lord, if thou hadst been
here, my brother had not died. 22 But I know, that even now, what-
soever thou wilt ask of God, God will give it thee. 23 Jesus saith unto
her, Thy brother shall rise again. 24 Martha saith unto him, I know
that he shall rise again in the resurrection at the last day. 25 Jesus
said unto her, I am the resurrection, and the life: he that believeth
in me, though he were dead, yet shall he live: 26 and whosoever
liveth and believeth in me shall never die. Believest thou this?
27 She saith unto him, Yea, Lord: I believe that thou art the Christ,
the Son of God, which should come into the world. 28 And when she
had so said, she went her way, and called Mary her sister secretly,
saying, The Master is come, and calleth for thee. 29 As soon as she
heard that, she arose quickly, and came unto him. 30 Now Jesus was
not yet come into the town, but was in that place where Martha met
him. 31 The Jews then which were with her in the house, and com-
forted her, when they saw Mary, that she rose up hastily and went
out, followed her, saying, She goeth unto the grave to weep there.
32 Then when Mary was come where Jesus was, and saw him, she fell
down at his feet, saying unto him, Lord, if thou hadst been here, my
brother had not died. 33 When Jesus therefore saw her weeping, and
the Jews also weeping which came with her, he groaned in the spirit,
and was troubled, 34 and said, Where have ye laid him? They say
unto him, Lord, come and see. 35 Jesus wept. 36 Then said the Jews,
Behold how he loved him! 37 And some of them said, Could not this
man, which opened the eyes of the blind, have caused that even this
man should not have died? 38 Jesus therefore again groaning in him-
self cometh to the grave. It was a cave, and a stone lay upon it.
39 Jesus said, Take ye away the stone. Martha, the sister of him that
was dead, saith unto him, Lord, by this time he stinketh: for he hath

been dead four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God? 41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. 45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 46 But some of them went their ways to the Pharisees, and told them what things Jesus had done."—JOHN xi. 18–46.

What was the distance of Bethany from Jerusalem? 18.

Who came to comfort Mary and Martha? 19.

What did Martha do on hearing of the arrival of Jesus? 20.

How did she address Him? 21, 22.

What was His reply to her? 23.

How did Martha express her apprehension of what He said? 24.

What did He then say of Himself and of those believing in Him? 25, 26.

How did Martha profess her faith in assenting to His statement? 27.

Where had Mary remained during this time? 20, *l.*

What did Martha now do, and what effect had this on Mary? 28, 29.

Where had Jesus stopped? 20.

Who went with Mary, and under what impression? 31.

How did Mary meet Jesus and address Him? 32.

How was He affected by seeing her and the Jews weeping? 33.

What did He ask, and what reply was given? 34.

How He was affected, and what impression was made on the Jews? 35, 36.

What unkind cavils were uttered by some? 37.

What did Jesus then do? 38.

How is the grave described? 38, *l.*

What direction did Jesus give, and what did Martha say? 39.

How did He encourage her faith? 40.
When the stone was removed, what did Jesus do? 41.
In what terms of thanksgiving did He address His Father? 41, *l.*, 42.
How did He call to the dead man? 43.
What effect immediately followed? 44.
What direction did He then give? 44, *l.*
What effect was produced by the miracle? 45, 46.

Exposition.

1. What were the Jewish customs of mourning for the dead, as to time and persons? 1 Chron. vii. 22; Matt. ix. 23; also 2 Chron. xxxv. 25.

2. Why did the sisters believe Jesus could have prevented the death of their brother? John v. 8; ix. 31.

3. What reason had Martha from the O. T. to believe in a resurrection? Job xix. 26; Dan. xii. 2; also Isa. xxvi. 19; Ezek. xxxvii. 12, *l.*

4. On what grounds might she hope for the immediate restoration of her brother? Jer. xxxii. 17, *l.*, with Mark i. 40, *l.*

5. How did her profession of faith evince her belief in His ability? John v. 21; vi. 40, with x. 30.

6. On what grounds do we believe in the resurrection of believers? 1 Cor. xv. 22, 23, *l.*; Col. iii. 4; also 1 John iii. 2; v. 11, with John i. 4; xiv. 6, *m.*

7. Have we any evidence that weeping at the grave was a Jewish custom? 2 Sam. iii. 32.

8. What occasioned the "groaning" mentioned vs. 33 and 38? The word used literally means "to feel or express indignation," and Jesus was thus affected in view of the sad effects of sin presented by the death before Him and the grief it caused.

9. What did Jesus evince as to His nature at the grave? Gal. iv. 4, *l.*; Phil. ii. 7, *l.*, also Heb. ii. 14, *f.*

10. What correct popular opinion of Jesus was implied in the cavil stated vs. 37? John vi. 14; vii. 40.

11. What mode of burial as then practised is here

illustrated? Gen. xxiii. 9; xlix. 29, also Luke xxiii. 53, with xxiv. 2.

12. What was probably the true reason for Martha's caution about opening the grave? Matt. viii. 26, *f.*; xiv. 31, *l.*

13. What is the result as well as nature of a strong faith? Rom. iv. 19, 20; Heb. xi. 33–35.

14. What does the thanksgiving of Jesus show of His relation to God in working miracles? John v. 19, *l.*, and 36, *l.*

15. What divine attribute is illustrated in this miracle? Ps. lxii. 11; 1 Sam. ii. 6.

16. What great event is illustrated in the manner of its performance? John v. 28, 29; 1 Thess. iv. 16.

17. How do the circumstances of the resurrection of Jesus, compared with those attending that of Lazarus, show the former was by His own power? Comp. vs. 44, *f.* and *m.*, with Luke xxiv. 12, *m.*, and John xx. 6, *l.*, 7.

18. To what extent did the faith excited by this miracle probably reach? Comp. John ix. 17, *l.*, with 36; also vi. 14, with 15

19. Why did some go and tell the Pharisees? vs. 57; xii. 10.

20. What Scripture view of men's incredulity is confirmed by the effect of this miracle on the enemies of Jesus? Luke xvi. 31.

21. Are not men now equally sinful in not believing on Christ? John xx. 29, 31; by contrast Heb. ii. 3; iv. 1, 2.

SECTION XXX.

THIRTY-SECOND MIRACLE: *Opening the eyes of the blind man. Near Jericho.*

"46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son

of Timeus, sat by the highway side begging. 47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. 48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me. 49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise, he calleth thee. 50 And he casting away his garment, rose, and came to Jesus. 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. 52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way."—MARK x. 46–52; MATT. xx. 29–34; LUKE xviii. 35–xix. 1.

How does Mark introduce the account of this miracle? vs. 46.

In what respects does Luke's narrative differ? vs. 35.

How does Luke say the blind man knew Jesus passed by? 36.

In what terms did he call to Jesus? Mark vs. 47.

What difference is found in Matthew's statement? vs. 30.

How did the crowds rebuke the blind man? Mark vs. 48.

What notice did Jesus then extend to him? 49, *f*.

How did the people speak to him? 49, *l*.

What did he thereupon do? 50.

What did Jesus ask him, and how did he reply? 51.

How does Mark relate the mode of healing? 52.

In what terms does Matthew relate the same event? vs. 34.

In what particulars does Luke differ from Mark? vs. 42.

How does Luke describe the effect on the man and the people? 43.

Exposition.

1. Where was Jericho, which way, and how far from Jerusalem? Maps.

2. What is the earliest mention made of the place? Josh ii. 1; vi. 1.

3. How was it attacked and destroyed by Joshua and the Israelites? Josh. vi. 13–15, 20.

4. Who was spared, and for what reason? Josh. ii. 1–7; vi. 25, also Heb. xi. 31.

5. By whom was it afterward rebuilt? 1 Kings xvi. 34.

6. What prophecy was thus fulfilled? Josh. vi. 26.

7. What celebrated event occurred near this city? 2 Kings ii. 5–15.

8. For what growth was it noted, and what title did it thus receive? Deut. xxxiv. 3; Judges iii. 13.

9. How do you explain that Matthew mentions two men, and Mark and Luke but one? Mark and Luke may have selected one, as more prominent, while Matthew mentions both as alike afflicted. There is no *contradiction*.

10. How can you explain that Matthew and Mark place the healing when Jesus *left*, and Luke before he *entered* Jericho? Either that as Luke's term may mean "when He was nigh" Jericho, the miracle was performed during some excursion, or that the applications were made as He entered, and the miracle wrought as he left; and that all the accounts are constructed on a plan of frequent use, the grouping of facts irrespective of time. Comp. Mark xi. 12–14, and 20–24, with Matt. xxi. 19–21; also Matt. iii. 11, 12; xiv. 1–3, with Luke iii. 15–20, etc.

11. What contrast exists between the title of Jesus used by the blind man and that used by the people? John i. 45, 46, with 49; Mark xii. 35, *l.*; Acts ii. 30.

12. Why was the blind man charged to hold his peace? Matt. xv. 23; Mark v. 35.

13. Why may Jesus have allowed the delay? 1 Peter i. 7; Luke xviii. 1, 7.

14. What gracious temper did He exhibit toward the man? 2 Cor. x. 1, *f.*; Matt. ix. 36.

15. What privilege of the gospel is illustrated by His invitation to the blind man? Matt. xi. 28–30.

16. How should we act, imitating him as to the gracious invitation to us? Ps. xxvii. 8, *l.*; Heb. xii. 1, 2.

17. How is man's moral state figuratively described in the Scriptures? John iii. 19; Luke vi. 39, also 2 Cor. iv. 4.

18. How is relief to be obtained? Acts xxvi. 18; 1 Peter ii. 9, *l.*

19. How did the blind man's faith save him? Matt. xxi. 22; Mark ix. 23.

20. How may we obtain all spiritual light and blessing? John xiv. 6; xv. 7.

21. What is the duty of all who receive or hear of blessings bestowed by God? Ps. l. 14; Rom. xv. 9.

22. How can you glorify God? Ps. l. 23; John xv. 8.

THE END.